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THE GRAND DEBATE

BETWEEN

The most Reverend the *BISHOPS*,

AND

The PRESBYTERIAN Divines,

Appointed by His Sacred

MAJESTY,

AS

COMMISSIONERS

FOR

The Review and Alteration

OF THE BOOK OF

COMMON PRAYER, &c.

BEING

An Exact Account of their whole Proceedings.

The most perfect Copy.

London, Printed 1661.

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A Copy of His Majesties Commission.

CHARLES the second by the Grace of God King of *England*, *Scotland*, *France* & *Ireland*, Defender of the Faith, &c. To our Trusty and wel-beloved, the most Reverend Father in God, *Accepted* Arch-bishop of *York*, The right reverend Fathers in God, *Gilbert* Bishop of *London*, *John* Bishop of *Durham*, *John* Bishop of *Rochester*, *Humphrey* Bishop of *Sarum*, *George* Bishop of *Worcester*, *Robert* Bishop of *Lincoln*, *Benjamin* Bishop of *Peterborough*, *Brian* Bishop of *Chester*, *Richard* Bishop of *Carlile*, *John* Bishop of *Exeter*, *Edward* Bishop of *Norwich*, & to our trusty and wel-beloved, the Reverend *Anthony Tuckney* D.D. *John Conant* D.D. *William Spurstow* D.D. *John Wallis* D.D. *Thomas Manton*, D.D. *Edmund Calamy* B.D. *Richard Baxter* Clerke, *Arthur Jackson*, *Tho. Case*, *Samuel Clarke*, *Matthew Newcomen*, Clerkes; and to our trusty and wel-beloved Dr. *Earle* Dean of *Westminster*, *Peter Heylin*, D.D. *Joh. Hacket*, D.D. *Joh. Berwick* D. D. *Peter Gunning* D.D. *John Pearson* D.D. *Tho. Pierce* D.D. *Anthony Sparrow*, *Herbert Thorndike* D.D. *Thomas Horton* D.D. *Thomas Jacomb*, D.D. *William Bate*, *John Rawlinson*, *William Cooper*, Clerkes, *D. John Lightfoot*,

foot, D. John Collings, D. Benjamin Woodbridge, and William Drake Clerke, *Greeting.* Whereas by our Declaration of the 25 of *October* last concerning Eccleſiaſticall affaires, we did (amongſt other things) expreſs our eſteem of the Liturgy of the Church of *England*, contained in the Book of Common prayer; and yet ſince we find exceptions made againſt ſeveral things therein, we did by our ſaid Declaration declare we would appoint an equall number of learned Divines, of both perſwaſions, to review the ſame: we therefore in accompliſhment of our ſaid will and intent, and of our continued and conſtant care and ſtudy for the peace and unity of the Churches within our dominions, & for removal of all exceptions and differences, and the occaſions of ſuch differences, and exceptions from among our good ſubjects, for or concerning the ſaid Book of Common prayer, or any thing therein contained, doe by theſe our Letters patents require, authorize, conſtitute, and appoint you the ſaid, &c. to adviſe upon and review the ſaid Book of Common prayer, comparing the ſame with the moſt ancient Liturgies which have been uſed in the Church in the primitive and pureſt times. And to that end to aſſemble and meet together, from time to time, and at ſuch time within the ſpace of foure Calendar moneths now next enſuing, in the Maſters lodging in the

Savoy

Savoy in the Strand in the County of *Middlesex*, or in such other place or places as to you shall be thought fit and convenient, to take into your serious and grave considerations the several directions and rules, forms of prayer, and things in the said Book of Common prayer contained, and to advise, consult upon, and about the same, and the several objections and exceptions, which shall now be raised against the same, and (if occasion be) to make such reasonable and necessary alterations, corrections and amendments therein as by and between you the said Arch-bishop, Bishops, Doctors, and Persons hereby required and authorized to meet and advise as aforesaid, shall be agreed upon to be needfull and expedient, for the giving satisfaction to tender consciences, and the restoring and continuance of peace and unity in the Churches under our protection and Government; but avoyding (as much as may be) all unnecessary abreviations of the Forms and Liturgy wherewith the people are altogether acquainted, and have so long received in the Church of *England*. And our will and pleasure is, that when you the said Arch-bishop, Bishops, Doctours, and persons authorized and appointed by these our Letters patents to meet, advise, and consult upon and about the premises, as aforesaid, shall have drawn your consultations to any resolution

and

and determination which you shall agree upon as needfull or expedient to be done for the altering, diminishing, or inlarging the said Book of Common prayer, or any part thereof, that then forthwith you certifie and present to us in writing under your severall hands the matters and things whereupon you shall so determine, for our approbation, and to the end the same or so much thereof as shall be approved by us, may be established, and for as much as the said Archbishop & Bishops have severall great Charges to attend, which we would not dispense with, or that the same should be neglected upon any great occasion whatsoever, and some of them being of great age and infirmities, may not be able constantly to attend the execution of the service and authority hereby given and required by us, in the meeting and consultation aforesaid; We will therefore and hereby require you the said Dr. *Earles*, &c. to supply the place and places of such of the Arch-bishop and Bishops (other then the said *Edward* Bishop of *Norwich*) as shall by age, sickness, infirmity, or other occasion be hindred from attending the said meeting or consultation (that is to say) that one of you the said Dr. *Earles*, &c. shall from time to time supply the place of each one of them, the said Arch-bishop and Bishops (other then the said *Edward* Bishop of *Norwich*) which shall happen

pen to be hindred or to be absent from the said meetings, or consultations, and shall and may advise, consult and determine, and also certifie and execute all and singular the powers and authorities before mentioned in and about the premises, as fully and absolutely as such Arch-bishop and Bishops which shal so happen to be absent should or might doe by vertue of these our Letters patents, or any thing herein contained, in case he or they were personally present. And whereas in regard of the distance of some, the infirmity of others, the multitude of constant imployment, and other incidental impediments, some of you the said *Edward* Bishop of *Norwich*, &c. may be hindred from the constant attendance in the execution of the service aforesaid, We therefore wil and doe hereby require and authorize you the said *Thomas Horton*, &c. to supply the place or places of such the Commissioners last before mentioned, as shal by the means aforesaid or any other occasion be hindred from the said meeting and consultations that one of you, the said *Thomas Horton*, &c. shal from time to time supply the places of each one of the said Commissioners last mentioned, which shal happen to be hindered or absent from the said meeting and consultations: and shal and may advise consult and determine, and also certifie and execute all and singular the powers and

power and authorities before mentioned in and about the premiſes as fully and abſolutely as ſuch of the ſaid laſt mentioned Commiſſioners, which ſhall ſo happen to be abſent, ſhould or might doe by vertue of theſe our Letters patents or any thing therein contained, in caſe he or they were perſonally preſent. In witneſs whereof we have cauſed theſe our Letters to be made patents, witneſs our ſelf at *VVeſtminſter* the 25 day of *March* in the thirteenth year of our Reign.

Per ipſum Regem. *Barker.*

THE EXCEPTIONS OF THE PRESBYTERIAN-Brethren, Againſt ſome paſſages in the preſent LITURGY.

ACknowledging, with all humility and thankfulneſs, His Majeſties moſt Princely condeſcention and indulgence to very many of his Loyall ſubjects, as well in his Majeſties moſt gracious Declaration, as particularly in this preſent Commiſſion iſſued forth in purſuance thereof; we doubt not but the Right Reverend Biſhops, and all the reſt of His Majeſties Commiſſioners intruſted in this work, will in imitation of His Majeſties moſt prudent and Chriſtian Moderation and Clemency, judge it their duty (that we find to be the Apoſtles own practice) in a ſpeciall manner to be tender to the Churches peace, to bear with the infirmities of the weak, and not to pleaſe themſelves, nor to meaſure the Conſciences of other men by the light and latitude of their own, but ſeriouſly and readily to conſider, and adviſe of ſuch Expedients as may moſt conduce to the healing of our breaches, and uniting thoſe that differ.

And albeit we have an high and honourable eſteem of thoſe Godly and Learned Biſhops, and others, who were the firſt Compilers of the publick Liturgy, and doe look upon it as

an excellent and worthy Work, for that time, when the Church of *England* made her first step out of such a mist of Popish Ignorance and Superstition, wherein it formerly was involved; yet considering, that all humane Works do gradually arrive at their maturity and perfection, and this in particular being a Work of that nature, hath already admitted several emendations since the first compiling thereof, It cannot be thought any disparagement, or derogation either to the Work it self, or to the Compilers of it, or to those who have hitherto used it, if after more than one hundred years since its first composure such further emendations be now made therein, as may be judged necessary for satisfying the scruples of a multitude of sober persons, who cannot at all (or very hardly) comply with the use of it as now it is, and may best suit with the present times, after so long an enjoyment of the glorious light of the Gospel, and so happy a Reformation; especially considering that many godly and learned men, have from the beginning all along desired the alteration of many things therein, and very many of his Majesty's pious peaceable and loyal Subjects, after so long a discontinuance of it, are more averse from it than heretofore; the satisfying of whom (as far as may be) will very much conduce to that Peace and Unity which is so much desired by all good men, and so much endeavoured by His most Excellent Majesty.

And therefore in pursuance of this His Majesty's most gracious Commission for the satisfying of tender Consciences, and the procuring of Peace and Unity amongst our selves, we judge meet to propose,

1. That all the Prayers, and other Materials of the Liturgy, may consist of nothing doubtful or questioned amongst Pious, Learned and Orthodox Persons, inasmuch as the professed end of composing them is, for the declaring of Unity and consent of all who joyn in the Publick Worship, it being too evident, that the limiting Church-Communion to things of doubtful disputation, hath been in all Ages the ground of Schism and separation, according to the saying of a Learned Man.

To load our Publick Forms with the private Fancies upon which we differ, is the most Sovereign way to perpetuate Schism to the Worlds end. Prayer, Confession, Thanksgiving, reading

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of the Scriptures, and administration of the Sacraments in the plainest and simplest manner were matter enough to furnish out a sufficient Liturgy, though nothing either of private Opinion, or of Church pomp, of Garments, or prescribed Gestures, of Imagery, of Musick, of matter concerning the dead, of many superfluities which creep into the Church under the name of Order and Decency did interpose it self. To charge Churches or Liturgies with things unnecessary was the first beginning of all Superstition; and when scruple of Conscience began to be made, or pretended, then Schisme began to break in. If the speciall Guides and Fathers of the Church would be a little sparing of incumbring Churches with Superfluities, or not over-rigid, either in reviving obsolete Customs, or imposing new, there would be far less cause of Schism, or Superstition, and all the Inconvenience likely to ensue would be but this; they should in so doing yield a little to the imbecility of their Inferiours, a thing which S. *Paul* would never have rrefused to doe, mean while, whereso-ever false or suspected Opinions are made a piece of Church-Liturgy, he that separates is not the Schismatick; for, it is alike unlawful to make profession of known or suspected falshood, as to put in practice unlawful or suspected actions.

II. Further, we humbly desire, that it may be seriously considered, that as our first Reformers out of their great wisdome did at that time so compose the Liturgy as to win upon the Papists, and to draw them into their Church-Communion, by varying as little as well they could from the Romish forms before in use; so whether in the present constitution and state of things amongst us we should not according to the same rule of Prudence and Charity have our Liturgy so composed, as to gain upon the judgement and affections of all those who in the substantials of the Protestant Religion are of the same perswasions with our selves. In as much as a more firm union and consent of all such, as well in Worship as in Doctrine, would greatly strengthen the Protestant Interest against all those dangers and temptations which our intestine Divisions and Animosities do expose us unto from the common Adversary.

III. That the Repetitions and Responsals of the Clerk and People, and the alternate Reading of the Psalms and Hymns

with a confused murmure in the Congregation, whereby what is read is less intelligible, and therefore unedifying, may be omitted, the Minister being appointed for the People in all Publick Services appertaining unto God, and the holy Scriptures both of the old and new Testament, intimating the peoples part in publick Prayer, to be only with silence and reverence, to attend thereunto, and to declare their consent in the close, by saying, *Amen.*

IV. That in regard the Letany (though otherwise containing in it many holy Petitions) is so framed, that the Petitions, for a great part, are uttered onely by the People, which we think not to be so consonant to Scripture, which makes the Minister the Mouth of the People to God in Prayer, the particulars thereof may be composed into one solemn Prayer to be offered by the Minister unto God for the People.

V. That there may be nothing in the Liturgy which may seem to countenance the observation of *Lent*, as a Religious Fast, the Example of Christ's fasting forty dayes and nights being no more imitable, nor intended for the imitation of Christians, than any other of his miraculous works were, or than *Moses* his forty dayes Fast was for the Jewes, and the Act of Parliament 5 *Eliz.* forbidding abstinence from flesh to be observed upon any other than a politick Consideration, and punishing all those who by Preaching, Teaching, Writing, or open Speech shall notifie, that the forbearing of flesh is of any necessity for the saving of the soul, or that it is the service of God otherwise than as other politick Laws are.

VI. That the Religious observation of Saints dayes appointed to be kept as holy dayes, and the Vigils thereof, without any foundations (as we conceive) in Scripture, may be omitted, that if any be retained they may be called Festival, and not Holy dayes, nor made equal with the Lords day, nor have any peculiar Service appointed for them, nor that the People be upon such days enforced wholly to abstain from work; and that the names of all others not inserted in the Callendar, which are not in the first and second Books of *Edward* the Sixth, may be left out.

VII. That the gift of Prayer being one special qualification for the

the Work of the Miniſtery beſtowed by Chriſt in order to the edification of his Church, and to be exerciſed for the profit and benefit thereof according to its various and emergent neceſſities.

It is deſired that there may be no ſuch Impoſition of the Liturgy, as that the exerciſe of that gift be thereby totally excluded in any part of publick worſhip; and further, that conſidering the great age of ſome Miniſters, and the infirmities of others, and the variety of ſeveral ſervices oft time occurring upon the ſame day, whereby it may be inexpedient to require every Miniſter at all times to read the whole; it may be left to the diſcretion of the Miniſter to omit it, as occaſion ſhall require, which liberty we find to be allowed even in the firſt Common Prayer Book of *Edward* the Sixth.

VIII. That in regard of the many defects which have been obſerved in that Verſion of the Scriptures which is uſed throughout the Liturgy, (manyfold inſtances whereof may be produced) as in the Epiſtle for the firſt Sunday after *Epiphany*, taken out of *Rom.* 12. 1. *Be you changed in your ſhape.* And the Epiſtle for the Sunday next before *Eaſter*, taken out of *Phil.* 2. 5. *Found in his apparel as a man*; As alſo the Epiſtle for the firſt Sunday in *Lent*, taken out of the fourth of the *Galatians*, *Mount Sinai is Agar in Arabia, and bordereth upon the City which is now called Jeruſalem.* The Epiſtle for Saint *Matthews* day, being taken out of the ſecond Epiſtle of the *Corinthians* and the fourth, *We go not out of kind.* The Goſpel for the ſecond Sunday after *Epiphany*, taken out of the ſecond of *John*, *When men be drunk.* The Goſpel for the third Sunday in *Lent*, taken out of the eleventh of *Luke*, *One houſe doth fall upon another.* The Goſpel for the *Annunciation*, taken out of the firſt of *Luke*, *This is the ſixth month which is called Barren*, and many other places; we therefore deſire inſtead thereof the Tranſlation allowed of by Authority may alone be uſed.

IX. That in as much as the Holy Scriptures are able to make us wiſe unto ſalvation to furniſh us thoroughly unto all good works, and contain in them all things neceſſary either in Doctrine to be believed, or in Duty to be practiſed; whereas divers Chapters of the Apocryphal Books appointed to be read, are charged to

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be in both respects of dubious and uncertain credit: It is therefore desired that nothing be read in the Church for Lessons, but the Holy Scriptures in the Old and New Testament.

X. That the Minister be not required to rehearse any part of the Liturgy at the Communion Table, save onely those parts which properly belong to the Lords Supper, and that at such time onely when the Holy Supper is administrated.

XI. That the word (Minister) and not (Priest) or (Curate) is used in the absolution, and in divers other places; it may thoroughout the whole Book be used instead of those two words, and that instead of the word (Sunday) the word (Lords day) may be every where used.

XII. Because singing of Psalms is a considerable part of Publick Worship, we desire that the Version set forth and allowed to be sung in Churches may be amended, or that we may have leave to make use of a purer Version.

XIII. That all obsolete words in the Common Prayer, and such whose use is changed from their first significancy (*as read who smote thee*) used in the Gospels for the Monday and Wednesday before *Easter* (*Then opened he their witts*) used in the Gospel for *Easter* Tuesday, &c. may be altered into other words generally received, and better understood.

XIV. That no portions of the Old Testament, or the Acts of the Apostles be called Epistles; or read as such.

XV. That whereas throughout the severall offices the Phrase is such as presumes all persons (within the Communion of the Church) to be regenerated, converted, and in an actuall state of grace, which had Ecclesiasticall Discipline been truly and vigorously executed in the exclusion of scandalous and obstinate sinners might be better supposed; But that there having been, and still being a confessed want of that (as in the Liturgy is acknowledged) it cannot rationally be admitted in the utmost latitude of Charity: we desire that this may be reformed.

XVI. That whereas orderly connexion of Prayers and of particular

cular Petitions and expreſſions, together with a competent length of the formes uſed, are tending much to edification, and to gain the reverence of people to them: There appears to us too great neglect of this Order, and of other Juſt Laws of method particularly.

1. The Collects are generally ſhort, many of them conſiſting but of one or two Sentences of petition, and thoſe generally uſherd in with a repeated mention of the Name and Attributes of God, and preſently concluding with the Name and Merits of Chriſt. whence are cauſed many unneceſſary interceſſions and abruptions, which when many Petitions are to be offered at the ſame time, are neither agreeable to ſcripturall example, nor ſuted to the gravity and ſeriouſneſs of that Holy Duty.

2. The Prefaces of many Collects have not any clear and ſpeciall reſpect to the following Petitions; and particular petitions are put together, which have not any due order or evident connexion one with another, nor ſuitable with the occaſions upon which they are uſed, but ſeem to have fallen in rather caſually, than from any orderly continuance.

It is deſired that inſtead of theſe various Collects, there may be one Methodicall and entire form of Prayer compoſed out of many of them.

XVII. That whereas the Puplick Liturgy of a Church ſhould in reaſon comprehend the ſumme of all ſuch ſins as are ordinarily in Prayer by the Church to be confeſſed, and of ſuch Petitions and Thankſgiving as are ordinarily by the Church to be put up to God, and that Puplick Catechiſmes or Syſtemes of Doctrine ſhould ſummarily comprehend all ſuch Doctrines as are neceſſarily to be believed, and theſe explicitely ſet down. The preſent Liturgy, as to all theſe ſeems very defective particularly:

1. There is no preparatory Prayer in your addreſſes to God for aſſiſtance or acceptance; yet many Collects in the midſt of the Worſhip have little or nothing elſe.

2. The Confeſſion is very defective, not clearly expreſſing Ori-

Original sin, nor sufficiently enumerating Actuall sins with their aggrivations, but consisting only of generals, whereas Confession being the exercise of repentance ought to be more particular.

3. There is also great defect, as to such Forms of publick prayers and thanksgivings as are suitable to Gospel-worship.

4. The whole body of the Common Prayer also consisteth very much of meer generals, as to have our prayers heard, to be kept from all evil, and from all enemies and all adversities, that we may do Gods will without any mention of the particulars wherein these generals exist.

5. The Catechism is defective as to many necessary Doctrines of our religion, some even of the Essentials of Christianity not mentioned, except in the Creed, and there not so explicite as ought to be in the Catechism.

XVIII. Because this Liturgy containeth the imposition of divers Ceremonies, which from the first Reformation have by sundry Learned and pious men been judged unwarrantable: as,

1. That publick Worship may not be celebrated by any Minister that dares not wear a Surplice.

2. That none may Baptise, or be Baptised without the transient Image of the Cross, which hath at least the semblance of a Sacrament of humane institution, being used as an engaging sign in our first and solemn Covenanting with Christ, and the Duties whereunto we are really obliged by Baptism, being more expressly affixed to that Aery sign than to the holy Sacrament.

3. That none may receive the Lords Supper that dares not kneel in the act of receiving, but the Minister must exclude all such from the Communion, although such kneeling not only differs from the practice of Christ and of his Apostles; but (at least on the Lords daies) is contary to the practice of the Catholick Church for many hundred years after, and

forbid

forbid by the moſt venerable Councils that ever were in the Chriſtian world. All which Impoſitions are made yet more grievous by that ſubſcription to their lawfulneſs, which the Cannon exacts, and by the heavy puniſhments upon the non-obſervance of them, which the Act for uniformity inflicts.

And it being doubtfull, whether God hath given power unto men to inſtitute in his worſhip ſuch myſticall teaching ſigns, which not being neceſſary *in genere*, fall not under the rule of doing all things decently, orderly, and to edification, and which once granted, will upon the ſame reaſon open a door to the arbitrary Impoſition of numerous Ceremonies of which St. *Aug.* complained in his dayes, and the things in Controverſie being in the Judgement of the Impoſers confeſſed indifferent, who dare not ſo much as pretend any real goodneſs in themſelves, otherwiſe than what is derived from their being impoſed, and conſequently the Impoſition ceaſing, that will ceaſe alſo, and the Worſhip of God not become indecent without them; whereas on the other hand in the Judgement of the Oppoſers, they are by ſome held ſinful and unlawful in themſelves, by others very inconvenient and unſuitable to the ſimplicity of Goſpel-Worſhip, and by all of them very grievous and burdenſome, and therefore not at all fit to put in balance with the peace of the Church, which is more likely to be promoted by their removal than continuance, conſidering alſo how tender our Lord and Saviour himſelf is of weak Brethren, declaring it to be much better for a man to have a Milſtone to be hanged about his neck, and to be caſt into the depth of the Sea, than to offend one of his little ones, and how the Apoſtle *Paul* (who had as great a Legiſlative power in the Church as any under Chriſt) held himſelf obliged by that common rule of Charity, not to lay a ſtumbling block, or an occaſion of offence before a weak Brother, chuſing rather not to eat fleſh while the world ſtands (though in it ſelf a thing lawful) than offend his Brother, for whom Chriſt dyed; we cannot but deſire that theſe Ceremonies may not be impoſed on them who judge ſuch impoſitions a violation of the Royalty of Chriſt, and an Impeachment of his Laws as inſufficient, and are under the holy Law of that which is written, *Deut.* 12. 32. *VVhat thing ſoever I*

 command

command you, observe to do it, thou shalt not adde thereto, nor diminish from it; but that there may be either a total abolition of them, or at least such a liberty, that those who are unsatisfied concerning their lawfulness, or expedency, may not be compelled to the practice of them or subscription to them; but may be permitted to enjoy their Ministerial Functions and Communion with the Church without them.

The rather because these Ceremonies have for above an hundred years been the fountain of manifold evils in this Church and Nation, occasioning sad Divisions between Ministers and Ministers, and also between Ministers and people, exposing many orthodox, pious, and peaceable Ministers to the displeasure of their Rulers, casting them upon the edge of the penal Statutes, to the loss not only of their Livings and liberties, but also of their opportunities for the service of Christ and his Church, and forcing people either to worship God in such a manner as their own consciences condemn, or doubt of, or else to forsake our Assemblies, as thousands have done, and no better fruits than these can be lookt for from the retaining and imposing these Ceremonies. unless we could presume that all his Majesties Subjects should have the same subtilty of Judgement to discern even to a Ceremony how farr the Power extends in the things of God. which is not to be expected, or should yeeld obedience to all the Impositions of men concerning them, without enquiring into the will of God, which is not to be desired.

We do therefore most earnestly intreat the Right Reverend Fathers and Brethren, to whom these Papers are delivered, as they tender the Glory of God, the Honour of Religion, the Peace of the Church, the Service of His Majesty in the accomplishment of that happy Union which his Majesty hath so abundantly testified his desires of, to joyn with us in importuning His most Excellent Majesty that His most gracious Indulgence, as to these Ceremonies granted in His Royall Declaration, may be confirmed and continued to us, and our posterities, and extended to such as do not yet enjoy the benefit thereof.

XIX. As to that Passage in His Majesties Commission, wherein we are authorized and required to compare the Present Liturgy with the most ancient Liturgy, which have been used in the Church in the purest and most Primitive Times; we have in obedience

obedience to His Majesties Commission made Inquiry, but cannot find any Records of known Credit concerning any entire Forms of Liturgies within the first 300 years, which are confessed to be as the most Primitive, so the purest Ages of the Church, for any Imposition of Liturgies upon any National Church; for some hundred years after we find indeed Liturgical Forms fathered upon St. *Basil*, St. *Chrysostome*, and St. *Ambrose*; but we have not seen any Copies of them, but such as give us sufficient evidence to conclude them either wholly spurious, or so interpolated, that we cannot make a Judgement what in them hath any Primitive Authority.

Having thus in general expressed our desire, we come to particulars, which we find numerous, and of a various nature; some we grant are of an inferiour consideration, verbal rather than material, which were they not in the Publick Liturgy of so Famous a Church, we should not have mentioned; others dubious and disputable, as not having a clear foundation in Scripture for their warrant; but some there be that seem to be corrupt, and to carry in them a repugnancy to the rule of the Gospel, and therefore have administred just matter of exception and offence to many truly religious and peaceable, not of a private station only, but Learned & Judicious Divines, aswel of other Reformed Churches, as of the *Church* of *England*, ever since the Reformation.

We know much hath been spoken and written by way of Apology in answer to many things that have been objected, but yet the doubts and scruples of tender consciences still continue, or rather are increased: We do therefore humbly conceive it therefore a Work worthy of those Wonders of Salvation which God hath wrought for his Majesty, now on the Throne, and for the whole Kingdome, and exceedingly becoming the Ministers of the Gospel of Peace, with all holy moderation and tenderness to endeavour the removal of every thing out of the Worship of God, which may justly offend or grieve the spirits of sober and godly people; the things themselves that we desire to be removed, not being of the foundation of Religion, nor the Essentials of Publick Worship, nor the removal of them any way tending to the prejudice of the Church or State; therefore their continuance and rigorous Imposition can no ways be able to countervail the laying aside of so many pious and able Ministers, and the unconceivable grief that will arise to multitudes of His Majesties most

Loyal and peaceable Subjects, who upon all occasions are ready to serve him with their Prayers, Estates, and Lives. For the preventing of which evils, we humbly desire that these particulars following may be taken into serious and tender consideration.

Concerning Morning and Evening Prayer.

1. Rub. *That Morning and Evening Prayer shall be used in the accustomed place of the Church, Chancel, or Chappel, except it shall be otherwise determined by the Ordinary of the Place, and the Chancel shall remain as in times past.*

We desire that the words of the first *Rub.* may be expressed, as in the Book established by Authority of Parliament 5 & 6 *Edwardi 6.* thus; The Morning and Evening Prayer shall be used in such place of the Church, Chappel, or Chancel, and the Minister shall so turn himself, as the people may best hear; and if there be any controversies therein, the matter shall be referred to the Ordinary.

2. Rub. *And here it is to be noted, that the Minister at the time of the Communion, and at other times in his ministration, shall use such Ornaments in the Church as were in use by Authority of Parliament, in the second year of the Reign of* Edward *the* Sixth, *according to the Act of Parliament,* &c.

For as much as the Rubrick seemeth to bring back the Cope, Albe, and other vestments, forbidden in the Common Prayer Book, 5. 6. of *Edw. 6.* And for the reasons alledged against Ceremonies under our 18. general Exception, we desire it may be wholly left out.

The Lords Prayer after the Absolution ends thus: Deliver us from evill.

We desire that these Words, *For thine is the Kingdome, the Power*

Power and the Glory, for ever and ever, Amen, may be always added unto the Lords Prayer, and that this Prayer may not be enjoyned to be ſo often uſed in the Morning and Evening Service.

And at the end of every Pſalm throughout the year, and likewiſe in the end of the Benedictus. Benedicite magnificat, &c. Nunc Dimittis, *ſhall be repeated, Glory be to the Father,* &c.

By this Rubrick, and other places in the Common Prayer Book the *Gloria Patri* is appointed to be ſaid ſix times ordinarily in every Morning and Evening Services, frequently eight times in a Morning, ſometimes ten, which we think carries with it at leaſt an appearance of that vain repetition which Chriſt forbids; for the avoiding of which appearance of evil, we deſire it may be uſed but once in the Morning, and once in the Evening.

Rubr. *In ſuch places where they do ſing, there ſhall the Leſſons be ſung in a plain Tune, and likewiſe the Epiſtle and Goſpel. Or this Canticle,* Benedicite omnia opera.

Except. The Leſſons, and the Epiſtles, and Goſpels, being for the moſt part neither Pſalms nor Hymns; we know no warrant why they ſhould be ſung in any place, and conceive that the diſtinct reading of them with an audible voyce, tends more to the edification of the Church: We deſire that ſome Pſalm or Scripture Hymn may be appointed inſtead of that Apocryphal.

In the Letany; From fornication, and other deadly ſins.

Except. In regard that the wages of ſin is death; we deſire that this clauſe may be thus altered. *From fornication and all other heynous (or grievous) ſins.*

From battle and murther, and from ſudden death.

Except, Becauſe this expreſſion (of ſudden death) hath been ſo often excepted againſt; we deſire (if it be thought fit) it may be thus read: *From battle and murther, and from dying ſuddainly and unprepared.*

That it may pleaſe thee to preſerve all that travel by land and by water, all women labouring with child, all ſick perſons and young Children, and to ſhew thy pity upon all priſoners and captives.

We

Excep. We desire that the term All, may be advised upon as seeming liable to just exceptions, and that it may be considered whether it may not better be put indefinitely, those that travel, &c. rather then universally.

The Collect of *Christmas* day.

Almighty God which hast given us thy only begotten son to take our nature upon him, and this day to be born of a pure Virgin, &c.

The Rubrick.

Then shall follow the collect of the Nativity which shall be said continually unto New-years-day.

The Collect for *Whitsunday.*

God which upon this day, &c.

Excep. We desire that in both collects the words (this day) may be left out, it being according to vulgar acceptation a contradiction.

Rubrick.

The same Collect to be read on Monday *and* Tuesday *in* Whitsun-*week.*

The two Collects for St. Johns *and* Innocents, *the Collects for the first day in* Lent, *for the fourth Sunday after* Easter, *for Trinity Sunday, for the sixth and twelfth Sunday after Trinity, for St.* Lukes *day and* Michaelmas *day.*

Excep. We desire that these Collects may be further considered and debated, as having in them divers things that we judge fit to be altered.

The Order for the Administration of the Lords Supper.

Rub. *SO many as intend to be partakers of the holy Communion shall signifie their Name to the Curate over night, or else in the morning before the beginning of morning Prayer.*

Excep. The time here assigned for notice to be given to the Minister is not sufficient.

Rub. *And if any of these be an open and notorious evil liver, the Curate having knowledge thereof, shall call him and advertise him in any wise not to presume to come to the Lords Table.*

Excep. We desire the Ministers power both to admit and keep from the Lords Table, may be according to his Majesties Declaration of the 25. *Octob.* 1660. in these words; The Minister shall admit none to the Lords Supper till they have made a credible profession

ſion of their faith, and promiſed obedience to the will of God, according as is expreſſed in the conſideration of the Rubrick before the Catechiſme; and that all poſſible diligence be uſed as is for the inſtruction and reformation of ſcandalous offendors, whom the Miniſter ſhall not ſuffer to partake of the Lords table, untill they have openly declared themſelves to have truly repented and amended their former naughty lives, as is partly expreſſed in the Rubrick, and more fully in the Cannons.

Then ſhall the Prieſt rehearſe diſtinctly all the ten Commandments, and the people kneeling ſhall after every Commandment ask God mercy for tranſgreſſing the ſame. Rub.

We deſire,

First, that the Preface prefixed by God himſelf to the ten Commandments may be reſtored. Excep.

Secondly, that the fourth Commandment may be read, as in *Exodus* 20. *Deut.* 5. He bleſſed the *Sabbath* day.

Thirdly, that neither Miniſter nor People may be enjoyned to kneel more at the reading of this, then of any other parts of *Scripture*: The rather becauſe many ignorant perſons are thereby induced to uſe the ten Commandments as a prayer.

Fourthly, that inſtead of thoſe ſhort prayers of the people intermixed with the ſeveral Commandments, the Miniſter after the reading of all may conclude with a ſuitable Prayer.

After the Creed, if there be no ſermon, ſhall follow one of the Homilies already ſet forth, or hereafter to be ſet forth by common authority Rub.

We deſire that the preaching of the Word may be ſtrictly injoyned, and not left ſo indifferent at the adminiſtration of the Sacrament, as alſo that Miniſters may not be bound to thoſe things which are as yet but future, and not in being. Excep.

After the Sermon, Homily, or Exhortation, the Curate ſhall declare, &c. and earneſtly exhort them to remember the poor, ſaying one or more of theſe ſentences following. Rub.

Two of the ſentences here cited are Apocryphal, and four of them more proper to draw out their peoples bounty to their Miniſter, then their charity to the poor. Excep.

Then ſhall the Church-wardens, or ſome other by them appointed gather the Devotion of the people. Rub.

Collection for the poor may be better made at or a little before the departing of the Communicants. Excep.

We be come together at this time to feed at the Lords Supper, to the Rub.

which

which in Gods behalf I bid you all that be here present, and beseech you for the Lord Jesus Christs sake, that you will not refuse to come.

Excep. If it be intended that these Exhortations should be read at the Communion, they seem to us unreasonable.

2. Exhor *The way and means thereto is, first to examine our lives, & conversations, and if ye shall perceive your offences to be such as be not only against God, but also against our neighbours, then you shall reconcile your selves unto them, and be ready to make restitution and satisfaction.*

3. Exhor *And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience.*

Excep. We fear this may discourage many from comming to the Sacrament who lye under a doubting and troubled conscience.

Rub. before the Confession. *Then shall this general confession be made in the name of all those that are minded to receive the holy Communion, either by one of them or by one of the Ministers, or by the Priest himself.*

Excep. We desire it may be made by the Minister only.

Rub. *Then shall the Priest or the Bishop being present stand up, and turning himself to the people, say thus.*

Excep. The Ministers turning himself to the people is most convenient throughout the whole ministration.

Rub. *Before the Prefaces on Christmas day and seven daies after.*

Excep. *Because thou didst give Jesus Christ thine only Son to be born as this day for us, &c.*

First, we cannot peremptorily fix the Nativity of our Saviour to this or that particular day. Secondly, it seems incongruous to affirm the birth of Christ, and the descending of the holy Ghost to be *on this day*, for seven or eight daies together:

Upon *Whitsunday* and six daies after.

Prayer before that which is at the Consecration. *According to whose most true promise the Holy ghost came down this day from Heaven, grant us that our sinfull bodies may be made clean by his body and our soul washed by his most precious blood.*

Excep. We desire that whereas these words seem to give a greater efficacy to the blood then to the Body of Christ, may be altered thus, That our sinful souls and bodies may be cleansed through his precious body and blood.

Prayer at the consecration.

Hear us O merciful father, &c. who in the same night that he was betrayed took bread, and when he had given thanks, he brake it, and gave it to his Disciples, saying, take, eat, &c.

We

We conceive that the manner of consecrating of the Elements is not here explicite and distinct enough: And the Ministers breaking of the bread is not so much as mentioned. Exc.p.

Then shall the Minister first receive the Communion in both kinds, &c. *and after deliver it to the people in their hands kneeling; and when he delivereth the bread, he shall say, The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life, and take, and eat this in remembrance,* &c. Rub.

We desire that at the distribution of the Bread & Wine to the Communicants we may use the words of our Saviour as near as may be, and that the Minister be not required to deliver the bread & wine into every particular Communicants hand, and to repeat the words to each one in the singular number, but that it may suffice to speak them to divers joyntly, according to our Saviours example. We also desire that kneeling at the Sacrament (it not being the gesture which the Apostles used, though Christ was personally present amongst them, nor that which was used in the purest and primitive times of the Church) may be left free, as it was 1 & 2 *Ed. 6.* As touching Kneeling, *&c.* they may be used or left, as every mans devotion serveth, without blame. Excep.

And note, That every Parishioner shall communicate, at the least, three times in the year, of which Easter shall be one; and after shall receive the Sacraments, and other Rites, according to the Orders in this book appointed. Rub.

Forasmuch as all Parishioners are not duely qualified for the Lords Supper; and those habitually prepared, are not at all times actually disposed, but may be hindred by the providence of God, and some by the distempers of their own spirits; We desire this Rubrick may be wholly omitted, or they altered. Every Minister shall be bound to administer the Sacrament of the Lords Supper, at the least, thrice a year; provided there be a due number of Communicants manifesting their desires to receive. Exc p.

And we desire that the following Rubrick in the Common-Prayer-Book in 5 & 6 *Ed. 6.* established by Law as much as any other part of the Common-Prayer-Book, may be restored for the Vindication of our Church in the matter of kneeling at the Sacrament (although the gesture be left indifferent) ("Although no order can be so perfectly devised, but it may be of "some, either for their ignorance and infirmity, or else of ma-

"lice and obſtinacy miſconſtrued and depraved, and interpret-
"in a wrong part. And yet becauſe that brotherly Charity
"willeth, that (ſo much as conveniently may be) offences ſhould
"be taken away; Therefore we willing to do the ſame, whereas
it is ordered in the Book of Common-Prayer in the adminiſ-
tration of the Lords Supper, that the communicants kneeling
ſhould receive the Holy Communion; which thing being well
meant for the ſignification of the humble and grateful acknow-
ledgment of the benefit of Chriſt given to the worthy Receivers,
and to avoid the prophanation and diſorder, which about the
Holy Communion might elſe enſue) leſt yet the ſame kneeling
might be thought, or taken otherwiſe: We do declare that it is
not meant thereby, that any Adoration is done, or ought to be
done, either unto the Sacramental Bread or Wine, there bodily
received, or unto any real and eſſential preſence there being of
Chriſts natural fleſh and blood, foraſmuch as concerning the
Sacramental Bread and Wine they remain ſtill in their very na-
tural ſubſtance, and therefore may not be adored; for that were
Idolatry to be abhorred of all faithful Chriſtians: And as con-
cerning the natural body and blood of our Saviour Chriſt, they
are in Heaven, and not here; for it is againſt the truth of Chriſts
natural body to be in more places than in one at one time.

Of Publick Baptiſm.

THere being divers learned, pious and peaceable Miniſters,
who do not only judg it unlawful to baptize children, whoſe
Parents both of them are *Atheiſts, Infidels, Hereticks*, or unbapti-
zed; but alſo ſuch, whoſe parents are excommunicate perſons;
Fornicators, or otherwiſe notorious and ſcandalous ſinners.
We deſire they may not be inforced to Baptize the children of
ſuch, until they have made open profeſſion of their repentance
before Baptiſm.

Parents ſhall give notice over night, or elſe in the morning.

Reb. WE deſire that more timely notice may be given.

Excep. *And then the Godfathers and the Godmothers, and the people with their Children,*

HEre is no mention of the Parents in whoſe right the child is
baptized, and who are fitteſt both to dedicate it to God, and to
undertake to God and the Church for it. We do not know that

any

any persons (except the parents, or some other appointed by them) have any power to consent for the children, or to enter into Covenant We desire it may be left free to parents, whether they will have Sureties to undertake for their children in Baptism. *Except.*

Ready at the Font.

We desire it may be so placed, as all the Congregation may best see and hear the whole administration. *Rubr. Except.*

In the first Prayer.

By the Baptism of thy well beloved Son, &c. didst sanctifie the flood Jordan, and all other waters to the mystical washing away of sin.

It being doubtful whether either the flood *Jordan*, or any other waters were sanctified to a Sacramental use by Christs being baptized and not necessary to be altered: We desire this may be otherwise expressed.

The third Exhoreation. *Except.*

Do promise by you that are their Sureties.

The Questions.

Dost thou forsake? &c.
Dost thou believe? &c.
Wilt thou be baptized? &c.

We know not by what right the Sureties do promise and answer in the name of the Infant; It seemeth to us also to countenance the Anabaptistical opinion, of the necessity of an actual profession of faith and repentance in order to Baptism. Thus such a profession may be required of the parents in their own name, and now solemnly renewed when they present their children to Baptism, we willingly grant: But the asking of one for another, is a practice, whose warrant we doubt: And we desire that the two first Interrogatories may be put to the Parents to be answered in their own names; and the last propounded to the Parents, or Pro-parents, thus; *Except.*

Will you have this child baptized into this Faith?

In the second Prayer before Baptism.

May receive remission of sins by spiritual regeneration.

Except. This expression seeming inconvenient, we desire it may be changed into this, *May be regenerated, and receive remission of sins.*

In the Prayer after Baptism.

Excep. *That it hath pleased thee to regenerate this Infant by thy holy Spirit.*

We cannot in Faith say, that every Child that is baptized, is regenerated by Gods Holy Spirit; at least, it is a disputable point, and therefore we desire that it may be otherwise expressed.

After Baptism.

Excep. *Then shall the Priest make a Cross.*

Concerning the Cross in Baptism, we refer to our eighteenth General.

Of Private Baptism.

WE desire that Baptism may not be administred in a private place at any time, unless by a lawful Minister, and in the presence of a competent number: That where it is evident that any child hath been so baptized, no part of the administration may be reiterated in publick under any limitation; and therefore we see no need of any Lyturgy in that case.

Of the Catechism.

Quest. 1 *WHat is your name?*

Quest. 2. *Who gave you that name?*

Answ. My Godfathers and my Godmothers in my Baptism.

Quest. 3. *What did your Godfathers and Godmothers do for you in Baptism?*

Except. We desire that these three first Questions may be altered, considering that the far greater number of persons baptized within

these

these twenty years last past, had no Godfathers nor Godmothers at their Baptism. The like to be done in the seventh Question.

In my Baptism wherein I was made a Child of God, a member of Christ, and an Inheritor of the Kingdom of Heaven. Answ. 2.

We conceive it might more safely be expressed thus; *Wherein I was visibly admitted into the number of the members of Christ, the Children of God, and the Heirs* (rather than the *Inheritors*) *of the Kingdom of heaven.* Excep.

Of the Rehearsal of the ten Commandements.

We desire that the Commandements may be inserted according to the new Translation of the Bible.

10. Answ. *My duty towards God, to believe in him,* &c.

In this Answer there seems particular respect to be had to the several Commandements of the first Table, as in the following Answer to those of the seconds; and therefore we desire it may be advised upon, whether to the last words of this Answer, may not be added particularly, On the Lords day, otherwise there being nothing in all this anfwer that refers to the fourth Commandement. Excep.

How many Sacraments hath Christ ordained? Qu. 14.

Two only as generally necessary to salvation. Answ.

That these words may be omitted, and answer thus given, *Two only, Baptism and the Lords Supper.* Excep.

What is required of persons to be baptized? Qu. 19.

Repentance, whereby they forsake sin: and Faith, whereby they stedfastly believe the promise of God. Answ.

Why then are Infants baptized, when by reason of their tender age they cannot perform them? Qu. 20.

Yes, they doe perform them by their Sureties, who promise and vow them both in their names. Answ.

We desire that the entring of Infants into Gods Covenant may be more warily expressed, and that the words may not seem to found their Baptism upon a real actual faith and repentance of their own. And we desire that a promise may not be taken for the performance of such faith and repentance; especially that it be not asserted, that they perform these by the promise of their Sureties, it being to the seed of Believers that the covenant of God is made, and not (that we can find) to all that have such believing Sureties, who are neither Parents nor Pro-parents of their children. Excep.

In

In the generall; Wee obſerve that the Doctrine of the Sacraments was added upon the conference at *Hampton* Court, is much more fully and particularly delivered, then the other parts of the Catechiſm in ſhort Anſwers, fitted to the memories of children, and thereupon wee offer it to be conſidered.

1. Whether there ſhould not be a more diſtinct and full explication of the Creed, the Commandements, and the Lords Prayer.

2. Whether it were not convtnient to adde (what ſeemes to be wanting) ſomewhat particularly concerning the nature of Faith, of Repentance, of the two Covenants, Juſtification, Sanctification, Adoption and Regeneration.

Of Confirmation.

The laſt Rubrick before the Catechiſm.

Rub, *AND that no man ſhould think, that any detriment ſhall come to Children by deferring of their Confirmation, he ſhall know for truth, that it is certain by Gods Word, that Children by being baptized, have all things neceſſary for their Salvation, and be undoubtedly ſaved.*

Except. Although wee charitably ſuppoſe the meaning of theſe words was only to exclude the neceſſity of any other Sacraments to baptized Infants; yet theſe words are dangerous, as to the miſleading of the vulgar, and therefore we deſire they may be expunged.

After the Catechiſm.

Rub, *SO ſoon as the Children can ſay in their mother tongue the Articles of the Faith, the Lords Prayer, and the ten Commandements, and can anſwer to ſuch other queſtions of the ſhort Catechiſm, &c. Then ſhall they be brought to the Biſhop, and the Biſhop ſhall confirm them.*

Except, We conceive that it is not a ſufficient qualification for confirmation, that Children be able *memoriter* to repeat the Articles of the faith, commonly called the Apoſtles Creed, the Lords Prayer,

Prayer, and the ten Commandements, and to answer to some questions of the short Catechism; for its often found, that Children are able to doe all this at four or five years old.

2. It crosses what is said in the third reason of the first Rubrick before confirmation, concerning the usage of the Church in times past, ordaining that Confirmation should be administred to them that are of perfect age, that they being instructed in Christian Religion, should openly professe their own faith, and promise to be obedient to the will of God.

Thirdly, We desire that none may be confirmed, but according to his Majesties Declaration, *Viz.* That Confirmation be rightly and solemnly performed by the information, and with the consent of the Minister of the place.

Rubrick.

After the Catechism.

Then shall they be brought to the Bishop by one that shall be his God-father or God-mother.

This seems to bring in a second sort of God-fathers and God-mothers, besides those made use of at Baptism, and we see no need either of the one or other. *Except.*

The Prayer before Imposition of hands.

Who hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given them the forgiveness of all their sins.

This supposeth all the Children who are brought to be confirmed, have the Spirit of Christ, and the forgiveness of all their sins: whereas a great number of Children of that age having committed many sins since their Baptism, doe shew no evidence of serious repentance, or of any speciall saving grace: And therefore this confirmation (if administred to such) would be a perillous and gross abuse. *Except.*

Rub. Before the Impoſition of hands.

Except. THe Biſhop ſhall lay his hand upon each child ſeverally.

This ſeems to put a higher value upon Confirmation than upon Baptiſm or the Lords Supper; for according to the Rules and Orders of the Common-Prayer-Book, every Deacon may Baptize, and every Miniſter may Conſecrate and adminiſter the Lords Supper; but the Biſhop only may confirm.

The Prayer after Impoſition of hands.

WE make our humble ſupplication to thee for theſe children, upon whom after the Example of thy holy Apoſtles, we have laid our hands to certifie them by this ſigne of thy favour and gracious goodneſs towards them.

Except, We deſire that the practice of the Apoſtles may not be alledged as a ground of the Impoſition of hands for the confirmation of children, both becauſe the Apoſtles did never uſe it in that caſe, as alſo becauſe the Articles of the Church of *England* declare it to be a corrupt imitation of the Apoſtles practice. *Art.* 25.

We deſire that Impoſition of hands may not be made (as here it is a ſigne to certifie children of Gods grace and favour towards them, becauſe this ſeems to ſpeak it a Sacrament, and is contrary to that fore-mentioned 25. *Art.* which ſayes, that Confirmation hath no viſible ſigne appointed by God.

The Rub. after Confirmation.

NOne ſhall be admitted to the holy Communion, until ſuch time as he can ſay the Catechiſm and be confirmed.

Excep. We deſire that Confirmation may not be made ſo neceſſary to the holy Communion, as that none ſhould be admitted to it, unleſs they be confirmed.

Of

Of the Form of ſolemnization of Matrimony.

THe man ſhall give the woman a Ring, &c. *ſhall ſurely perform and keep the vow and covenant betwixt them made, whereof the Ring given and received is a token and pledge*, &c. Rub.

Seeing the Ceremony of the Ring in marriage is made neceſſary to it, and a ſignificant ſign of the vow and covenant betwixt the parties: and Romiſh Ritualiſts give ſuch reaſons for the inſtitution and uſe of the Ring, as are either frivolous or ſuperſtitious: It is deſired that this Ceremony of the Ring in marriage may be left indifferent to be uſed or forborn. Excep.

The man ſhall ſay, with my body I thee worſhip, &c.

This word (worſhip) being much altered in the uſe of it, ſince this form was firſt drawn up. We deſire ſome other word may be uſed inſtead of it. Excep.

In the name of the Father, and of the Sonne, and of the holy Ghoſt &c.

Theſe words being only uſed in baptiſm, and here in the ſolemnization of Matrimony, and in the abſolution of the ſick, We deſire it may be conſidered whither they ſhould not here be omitted, leſt they ſhould ſeem to favour thoſe that count Matrimony a Sacrament. Excep.

Till death us depart.

This word depart is here improperly uſed. Excep.

Then the Miniſter or Clerke going to the Lords Table ſhall ſay or ſing this Pſalm. Rub.

The Pſalm ended, & the man and woman kneeling before the Lords Table, the Prieſt ſtanding at the Table, and turning his face, &c. Next Rub.

We conceive the change of place and poſture mentioned in theſe two Rubricks, is needleſs, and therefore deſire it to be omitted. Excep.

Collect. *Consecrated the state of Matrimony to such an excellent mystery.*

Excep. Seeing the institution of Matrimony was before the fall, and so before the promise of Christ, as also for that the said passage in the Collect seems to countenance the opinion of making Matrimony a Sacrament, we desire that clause may be altered or omitted.

Rub. *Then shall begin the Communion, and after the Gospel shall be said a Sermon, &c.*

Lastrub. *The new married persons, the same day of their marriage must receive the holy Communion.*

Excep. This Rubrick doth either inform all such as are unfit for the Sacrament to forbear marriage, contrary to Scripture, which approves the marriage of all men, or else compels all that marry to come to the Lords Table though never so unprepared. And therefore we desire it may be omitted, the rather because that marriage festivals are too often accompanied with such divertisements as are unsutable to those Christian duties, which ought to be before and follow after the receiving that holy Sacrament.

Of the order for the visitation of the sick.

Rub. *BEfore Absolution, here shall the sick person make a special confession &c. after which confession the Priest shall absolve him after this sort.*

Our Lord Jesus Christ, *&c.*

Rub. *And by his Authority committed to me, I absolve thee.*

Excep. Forasmuch as the conditions of sick persons be very various and different, the Minister may not onely in the exhortation, but in the prayer also be directed to apply himself to the particular condition of the person as he shall find most suitable to the present occasion, with due regard had both to his spiritual condition and bodily weakness, and that the Absolution may be onely recommended to the Minister to be used or omitted as he shall see occasion.

That

That the form of the Abſolution be declaratory and conditional, as (I pronounce thee abſolved) inſtead (I abſolve thee) if thou doſt truly repent and believe.

Of the Communion of the ſick.

BUt if the ſick perſon be not able to come to Church, yet is deſirous to receive the Communion in his houſe, then muſt he give knowledge over night, or early in the morning to the Curate, and having a convenient place in the ſick mans houſe, he ſhall there adminiſter the holy Communion. Rub.

Conſidering that many ſick perſons, either by their ignorance or vicious life, without any evident manifeſtation of repentance, or by the nature of the diſeaſe diſturbing their intelle&uals, be unmeet for receiving the Sacrament: It is propoſed that the Miniſter be not injoyned to adminiſter the Sacrament to every ſick perſon that ſhall deſire it, but onely as he ſhall judge expedient. Excep.

Of the order for the buriall of the dead.

We deſire it may be expreſſed in the Rubrick that the prayers and exhortations here are not for the benefit of the dead, but onely for inſtruction and comfort of the living.

THe Prieſt meeting the Corps at the Church-ſtile ſhall ſay or elſe the Prieſt and Clerk ſhall ſing, &c. Rub.

We deſire that Miniſters may be left to uſe their diſcretions in theſe circumſtances, and to perform the whole ſervice in the Church, if they think fit for the preventing of thoſe inconveniencies, which many times both Miniſter and people are expoſed unto ſtanding in the open aire. Excep.

Foraſmuch as it hath pleaſed Almighty God of his great mercy to take unto himſelf the ſoul of our dear Brother here departed, we therefore commit his body to the ground, &c. *In ſure and certain hope of reſurrection to eternal life.* Rub.

Theſe words cannot in truth be ſaid of perſons living and dying in open and notorious ſins. Excep.

The first Prayer.

We give thee thanks for that it hath pleased thee to deliver this our Brother out of the misery of this sinful world. That we with this our Brother and all other departed in the true faith of thy holy Name may have our perfect consummation and blisse.

Excep. These words may harden the wicked and are inconsistent with the largest Charity.

The last Prayer.

That when we depart this life we may rest with him, as our hope is this our Brother doth.

Excep. These words cannot be used with respect to those persons who have not by their actual repentance given any ground for the hope of their blessed hope.

Of the thanksgiving of women after Child-birth commonly called the Churching of women.

Rub. *THe woman shall come into the Church, and there shall kneel down in some convenient place nigh unto the place where the Table stands, and the Priest standing by shall say.*

Excep. In regard that the woman's kneeling where the Table is in many Churches inconvenient; we desire that those words may be left out, and that the Minister may perform that service in the Deske or Pulpit.

Rub. *Then the Priest shall say this Psalme &c.*

Excep. This Psalm seems not so pertinent as some others: as Psal. 113: and Psal. 128. &c.

Ans. *Lord save this woman thy servant, which putteth her trust in thee.*

Excep. It may fall out that a woman may come to give thanks for a Child born in Adultery or Fornication; And therefore we desire that something may be required of her by way of profession of her humiliation as well as of her thanksgiving.

The

The woman that comes to give thanks muſt offer her accuſtomed offerings. Rub.

This may ſeem too like a Jewiſh Purification, rather then a Chriſtian thanksgiving. *Excep.*

And if there be a Communion it is convenient that ſhe receive the holy Communion. The ſame Rubrick.

We deſire this may be interpreted (if duly qualified) for a ſcandalous ſinner may come to make this thanksgiving. *Excep.*

THus have we in all humble purſuance of his Majeſties moſt gracious endeavours for the publick weal of this Church, drawn up our thoughts and deſires in this weighty affair, which we moſt humbly offer to his Majeſties Commiſſioners for their ſerious and grave conſideration: wherein we have not the leaſt thoughts of depraving or reproaching the Book of Common-Prayer, but a ſincere deſire to contribute our endeavours towards leading the diſtempers (and as far as may be) reconciling the minds of Brethren. And in as much as his Majeſty hath in his gracious Declaration and Commiſſion mentioned new Forms to be made and ſuited to the ſeveral parts of worſhip: we have made a conſiderable progreſſe therein, and ſhall by Gods aſſiſtance offer them to the reverend Commiſſioners with all convenient ſpeed. And if the Lord ſhall graciouſly pleaſe to give his bleſſing to theſe our endeavours, we doubt not but that the peace of this Church will be ſhortly ſetled, The hearts of Miniſters and People comforted and compoſed, and the great mercy of Unity and Stability (to the immortal honour of our moſt dear Soveraign) beſtowed upon us, and our poſterity after us.

Auguſt 30.
1661.

FINIS.

To the most Reverend

ARCHBISHOP AND BISHOPS

And the Reverend their Assistants, Commissioned by his Majesty, to treat about the Alteration of the Book of *Common Prayer*.

Most Reverend Father and Reverend Brethren;

WHen we received your Papers, and were told that they conteined not onely an answer to our Exception against the present Liturgy; But also several Concessions, wherein you seem willing to joyn with us in the Alteration and Reformation of it; Our expectations were so far raised, as that we promised our selves, to find our Concessions so considerable, as would have greatly conduced to the healing of our much to be lamented Divisions, the setling of the Nation in Peace, and the satisfaction of tender Consciences, according to his Majesties most gracious Declaration, and his Royal Commission in pursuance thereof: but having taken a survey of them, we find our selves exceedingly disappointed, and that they will fall far short of attaining these happy Ends, for which this meeting was first designed; as may appear both by the paucity of the Concessions, and the inconsiderableness of them, they being for the most part, Verbal and Literal, rather then Real, and Substantial; for in them you all allow not the laying aside of the reading of the Apocrypha for Lessons, though it shut out some hundreds of Chapters of Holy Scripture, and sometimes the Scripture it self is made to give way to the Apochryphal Chapters; you plead against the addition of the Doxology unto the Lord's prayer,

you

you give no liberty to omit the too frequent repetition of Gloria Patria, *nor of the Lord's Prayer in the ſame publick Service, nor do you yield the* Pſalmes *be read in the new Tranſlation, nor the word* Prieſt *to be changed for* Miniſter *or* Preſbyter, *though both have been yielded unto in the* Scottiſh *Liturgy; you grant not the omiſſion of the Reſponſals, no not in the Letany it ſelf, though the Petitions be ſo framed, as the people make the prayer, and not the Miniſter; nor to read the Communion ſervice in the Deſk, when there is no Communion, but in the late Form inſtead thereof, it is enjoyned to be done at the Table, through there be no* Rubrick *in the* Common Prayer *book requiring it; you plead for the holineſſe of* Lent, *contrary to the ſtatute; you indulge not the omiſſion of any one Ceremony; you will force men to kneel at the Sacrament, and yet not put in that excellent* Rubr. *in the* v. *and* vj. *of* Edw. 6. *which would much conduce to the ſatisfaction of many that ſcruple it. And whereas divers Reverend Biſhops and Doctours, in a paper in Print before theſe unhappy Wars began, yielded to the laying aſide of the Croſſe, and the making many material alterations you after* xx. *years ſad calamities and diviſions, ſeem unwilling to grant what they of their own accord then offered; you ſeem not to grant that the clauſe of the fourth commandement in the Common Prayer book* (the Lord bleſſed the ſeventh day) *ſhould be altered according to the* Hebr. *Exod.* 20. the Lord bleſſed the Sabbath day; *you will not change the word* Sunday *into the* Lord's day, *nor adde any thing to make a difference between Holidaies that are of Humane Inſtitution: and the Lord's day, that is queſtionleſſe of Apoſtolicall practiſe; you will not alter* Deadly Sin *in the Letany into* Heynous Sin, *though it hints to us that ſome ſins are in their own nature Venial; nor that Anſwer in the Catech. of* two Sacraments onely generally neceſſary to ſalvation, *although it intimates that there are New Teſtament Sacraments, though* Two *onely neceſſary to ſalvation; you ſpeak of ſinging* David's *Pſalmes, allowed by Authority, by way of contempt calling them* Hopkins *Pſalmes; and though ſinging of Pſalmes be an Ordinance of God, yet you call it one of our principal parts of Worſhip, as if it were diſclaimed by you. And are ſo far from countenancing the uſe of conceived prayer in the publick Worſhip of God (though we never intended thereby the excluding of ſet Forms) as that you ſeem to diſlike the uſe of it even in the Pulpit, and heartily deſire a total reſtaint of it in the* Church; *you will not allow the omiſſion of the* Benedicite, *nor a Pſalm to be*

read

read instead of it; nor so much as abate the reading of the chapters out of the Old Testament, and the Acts for the Epistles; But rather then you will gratifie us therein, you have found out a new device, that the Minister shall say (for the Epistle) you will not so much as leave out in the Collect for Christmas day these words (this day) though at least it must be a great uncertainty, and cannot be true stylo veteri, & novo. In publick Baptism you are so far from giving a liberty to the parent to answer for his own child (which seems most reasonable) as that you force him to the use of sureties, and cause them to answer in the name of the Infant, that he doth believe, and repent, and forsake the devil and all his works, which doth much favour the Anabaptistical opinion for the necessity of an actual profession of Faith and Repentance in order to Baptism; you will not leave the Minister in the visitation of the sick to use his judgment of discretion in absolving the sick person, or in giving the Sacrament to him, but enjoyn both of them, though the person to his own judgment seem never so unfit; neither do you allow the Minister to pronounce the absolution in a Declarative and conditional way; but absolutely, and conditionately. And even in one of our concessions in which we suppose you intend to accommodate with us, you rather widen then heal the breach, for in your last Rubr. before the Catech you would have the words thus altered, That Children being baptized, have all things necessary for salvation, and dying before they commit any actual sin, be undoubtedly saved, though they be not confirmed, which assertion, if understood of all Infants even of Heathen, is certainly false, and if only of the Infants of Christians, is doubtfull and contrary to the judgment of many learned Protestants, and will give little satisfaction to us or others; some more we might name, which for brevity sake we omit: All which considered we altogether despair of that happy success which thousands hope & wait for from this his Majesties commission, unless God shall incline your hearts for the peace and union of the Nation to a more considerable & satisfactory alteration of the Liturgie. In which that we may the better prevail, we here tender an answer to your Reply, both against our general and particular Exceptions, of which we desire a serious perusal, and candid interpretation. We have divided both your Preface and Reply into several Sections, that so you might more easily understand to which of the particulars both in the one and in the other our Answer doth refer.

THE PAPERS

That passed between the

COMMISSIONERS

Appointed by His Majesty for the Alteration of the

COMMON PRAYER, &c.

THE strain of these Papers we fear is like to perswade many that your design is not the same with ours: Being assured, that it is our Duty to do what we can to the peace and concord of Believers, especially when we had the past & present Calamities of these Nations to urge us, and His Majesty's Commands, & gracious Promises to encourage us, we judged the fittest means to be by making known the hinderances of our Concord, and without reviving the remembrance of those things that tend to exasperate, to apply our selves with due submission to those that may contribute much to our recovery, and without personal reflections to propose the Remedies which we knew would be most effectual, and humbly and earnestly to petition you for your consent. But instead of Consent or amicable debates in order to the removal of our differences, we have received from you

a Paper abounding with ſharp accuſations, as if your work were to prove us bad, and make us odious, which as it is attempted upon miſtake, by unrighteous means, ſo were it accompliſht, we know not how it will conduce to the Concord which ought to be our common end. If we underſtand Chriſts Commiſſion, or the Kings, and our duty as Chriſtians, or as Miniſters, our work now aſſigned us, was not to ſearch after & aggravate the faults of one onother, (though of our own in ſeaſon we are willing to hear) but to review the Liturgy, and agree upon ſuch alterations, diminutions, and enlargement, as are needfull to our common unity & peace. What is amiſs in us we ſhall thankfully accept your charitable aſſiſtanee to diſcover, but we take not that for the queſtion which his Majeſty called us to debate: nor do our judgements or diſpoſitions lead us to recriminations, nor to caſt ſuch impediments in the way of our deſired accord: And were it not that our Calling and our Maſters work are concerned ſomewhat in our juſt vindication, we ſhould not trouble you with ſo low, ſo private, and unneceſſary a work, but leave ſuch Cauſes to the righteous Judge, who will quickly, impartially, infallibly and finally decide them.

PREFACE.

Sect. 1. [*BEfore we come to the Propoſals, it will be perhaps neceſſary to ſay a word or two to the* Preface, *wherein they begin with a thankefull acknowledgement of his Majeſties moſt Princely condeſcention, to which we ſhall only ſay, that we conceive the moſt real expreſſion of their thankfulneſs had been an hearty compliance with his Majeſties earneſt and paſſionate requeſt for the uſe of the preſent* Liturgy, *at leaſt ſo much of it as they acknowledge by theſe Papers to be lawful: how far they have in this expreſſed their thankefulneſs, the world ſees, we need not ſay.*]

The Reply to your *Preface.*

1. AS we hope it is no matter of offence to acknowledge his Majeſties gracious condeſceution, ſo when his Majeſty by his Declaration hath granted us ſome liberty as to the uſe of the Liturgy before the Alteration, and hath by his Commiſſion engaged us in a conſultation for the alteration of it, we conceive our Brethren (nor the world to whoſe obſervation they appeal) had no warrant to cenſure us as unthankful to his Majeſty, becauſe of our preſent forbearance to uſe it, or part of it before the intended alteration:

At

At leaſt till they had heard us ſpeak for our ſelves, and render an account of the reaſons of our forbearance, and they had gone before us more exemplarily in their own obedience to his Majeſty's Declaration. As to our own Conſcience, if we thought not the Common-Prayer Book to be guilty of the general and particular faults which we have layd open to you, we durſt not have found fault with it; and while we took it to be a defective, diſorderly, and inconvenient Mode of Worſhip, it would be our ſin to uſe it of choice, while we may prefer a more convenient way, what ever we ought to do in caſe of neceſſity, when we muſt worſhip God inconveniently, or not at all. And as to our People, for whoſe Edification, and not Deſtruction, we have our Power or Offices, we have taken that courſe, as far as we are able to underſtand, which moſt probably tended to their good, and to prevent their hurt and ſeparation from the Church: and conſequently that courſe which did moſt conduce to his Majeſty's Ends, and to his real Service, and the Churches Peace: none of which would be promoted by our obtruding that upon our People, which we know them unable to digeſt, or by our haſty offending them with the uſe of that, which we are forced to blame, and are endeavouring to correct and alter. And we ſee not how it can be juſtly intimated that we uſe no part of it, when we uſe the *Lords Prayer*, the *Creed*, the *Commandments*, the *Pſalms*, the *Chapters*, and ſome other parts; And how much more you expect we ſhould have uſed, that we might have eſcaped this brand of Ingratitude, we know not. But we know that Charity ſuffereth long and thinketh no evil, (1 *Cor.* 13. 4, 5.) and that we have not attempted to obtrude any mode of Worſhip on our Brethren, but deſired the liberty to uſe things of that nature as may conduce to the benefit of our Flocks: And as we leave them to judge what is moſt beneficial to their own Flocks, who know them, and are upon the place; ſo it is but the like freedome which we deſire, we are loath to hurt our People knowingly. The time is ſhort, if you will anſwer our reaſonable Propoſals, it will not be too late at the expiration of our Commiſſion, or the date of the reformed Liturgy to uſe it: greater liberty hath been uſed about Liturgies in purer times of the Church, with leſs offence and accuſation.

[*It can be no juſt cauſe of offence to minde them of their duty as they do us of ours, telling us, it is our duty to imitate the Apoſtles practiſe in a ſpecial manner, to be tender of the Churches peace, and to adviſe of ſuch* Sect. 2.

expedients, as may conduce to the healing of breaches, and uniting those that differ; For preserving of the Churches peace we know no better nor more efficatious way than our set Liturgy, there being no such way to keep us from Schism as to speak all the same thing according to the Apostle.]

Reply. If you look to the time past, by our Duties we suppose you mean our Faults; For it is not Duty when it's past: If you in these words respect only the time present and to come, we Reply, 1. The Liturgy we are assured will not be a less, but a more probable means of Concord after the desired Reformation than before; the defects and inconveniencies make it less fit to attain the end. 2ly. Whether the Apostle by speaking the same thing did mean either (all using this Liturgy of ours) or [all using any one form of Liturgy as to the words] may easily be determined. This is of much later date, unless you will denominate the whole form of the *Lords Prayer*, and some little parts. And those that affirm, that the Apostles then had any other, must undertake the task of proving it, and excusing the Churches for losing and dis-using so precious a Relict; which if preserved would have prevented all our strifes about these things. And in the mean time they must satisfie our Arguments for the Negative: As 1. If a Liturgy had been indited by the Apostles for the Churches, being by universal Officers inspired by the Holy Ghost, and so of universal use, it would have been used and preserved by the Church as the Holy Scriptures were. But so it was not. *Ergo* no such Liturgy, was indited by them for the Churches. 2ly. If a prescript form of words had been delivered them, there would have been no such need of exhorting them to speak the same thing, for the Liturgy would have held them close enough to that. And if the meaning had been (see that you use the same Liturgy) some word or other to some of the Churches would have acquainted us with the existence of such a thing, and some Reproofs we should have found of those that used various Liturgies, or formed Liturgies of their own, or used extemporary prayers: and some expres exhortations to use the same Liturgie or Forms: But the holy Scripture is silent in all those matters: It is apparent therefore that the Churches then had no Liturgy, but took liberty of extemporate expressions, and spoke in the things of God, as men do in other matters, with a natural plainess and seriousness, suiting their expressions to the subjects and occasions. And though Divisions began to disturb their Peace and holy Orders, the Apostle instead

inſtead of preſcribing them a Form of Divine Services for their Unity and Concord, do exhort them to uſe their Gifts and liberties aright, and ſpeake the ſame thing for matter, avoiding Diſagreements, though they uſed not the ſame words. 3. *Juſt. Martyr, Tertull.* and others ſufficiently intimate to us, that the Churches quickly after the Apoſtles did uſe the perſonal Abilities of their Paſtors in prayer, and give us no hint of any ſuch Liturgy of Apoſtolical fabrication and impoſition, and therefore doubtleſſe there was nothing, for it could not have been ſo ſoon loſt or neglected. 4. It is ordinary with thoſe of the contrary judgment, to tell us that the extraordinary Gifts of the Primitive Chriſtians, were the reaſon why there were no preſcribed forms in thoſe times, and that ſuch Liturgies came in upon the ceaſing of thoſe Gifts: And 1 *Cor.* 14. deſcribeth a way of publick worſhiping, unlike to preſcript forms of Liturgy: So that the matter of Fact is proved and confeſſed. And then how fairly the words of the Apoſtles, exhorting them (to ſpeake the ſame thing) are uſed to prove that he would have them uſe the ſame forms or Liturgy; we ſhall not tell you by any provoking aggravations of ſuch abuſe of Scripture. And indeed for all the miraculous Gifts of thoſe times, if preſcript forms had been judged by the Apoſtles to be the fitteſt means for the Concord of the Churches, it is moſt probable they would have preſcribed ſuch: Conſidering 1. That the ſaid miraculous Gifts were extraordinary, and belonged not to all, nor to any at all times, and therefore could not ſuffice for the ordinary publick Worſhip. 2. And thoſe Gifts began even betimes to be abuſed, and need the Apoſtles Canons for their regulation, which he giveth them in that 1 *Cor.* 14. without a preſcript Liturgy. 3. Becauſe even then diviſions had made not only an entrance, but an unhappy progreſs in the Churches, to cure which the Apoſtle exhorts them oft to Unanimity and Concord, without exhorting them to read the ſame or any Common-Prayer-book. 4. Becauſe that the Apoſtles knew that perillous times would come, in which men would have itching ears, and would have heaps of Teachers, and would be ſelf-willed, and unruly, and diviſions, and offences, and hereſies would encreaſe: And *Ergo*, as upon ſuch fore-ſight they indited the holy Scriptures to keep the Church in all generations, from error and diviſions in points of Doctrine, ſo the ſame reaſon and care would have moved them to do the ſame to keep the Churches in unity in point of Worſhip, if indeed they had taken preſcribed

forms

forms to be needfull to such an unity: they knew that after departure the Church would never have the like advantage, infallible, authorized, and enabled for delivering the universal Laws of Christ: And seeing in those parts of worship, which are of stated use, and still the same forms might have suited all ages as this age, and all Countries as this Country: (in the substance) there can no reason be given, why the Apostles should leave this undone, and not have performed it themselves, if they had judged such forms to be necessary, or the most desirable means of unity. If they had prescribed them, 1. The Church had been secured from error in them. 2. Believers had been preserved from divisions, about the lawfulnesse and fitnesse of them, as receiving them from God. 3. All Churches and Countries might had one Liturgy, as they have one Scripture, and so have all spoke the same things. 4. All ages would have had the same without innovation, (in all the parts that require not alteration) whereas now on the contrary, 1. Our Liturgies being the writings of fallible men, are lyable to error, and we have cause to fear subscribing to them, as having nothing contrary to the word of God. 2. And matters of Humane institution have become the matter of scruple, and contention. 3. And the Churches have had great diversity of Liturgies. 4. And one age hath been mending what they supposed they received from the former faulty, and imperfect: So that our own which you are so loath to Change, hath not continued yet three Generations. And it is most evident that the Apostles being entrusted with the delivery of the entire rule of Faith and worship, and having such great advantages for our unity and peace, would never have omited the forming of a Liturgy of universal usefulnesse, to avoid all the foresaid inconveniences, if they had taken this course of unity to be so needfull, or desirable as you seem to do. Whereas therefore you say you know no better or more efficatious way than our Liturgy, &c. We reply, 1. The Apostles knew the best way of unity, and of speaking the same thing in the matters of God: But the Apostles knew not our Liturgy, (nor any Common-Prayer-book, for ought hath yet been proved) *Ergo* the said Liturgy is not the best way of unity, or speaking the same thing, &c. 2. The Primitive Church in the next ages after the Apostles, knew the best way of unity, &c. But they knew not our Liturgy, *Ergo* our Liturgy (not known till lately) is not the best way of unity. If it be said that our Liturgy is antient, because the *Sursum Corda*, the *Gloria Patri* &c. are antient. We answer, if indeed

deed it be thoſe ancient Sentences that denominate our Liturgy, we crave the juſtice to be eſteemed uſers of the Liturgy, and not to ſuffer as refuſers of it, as long as we uſe all that is found in it of ſuch true antiquity.

[*This experience of former and latter times hath taught us, when the Liturgy was duly obſerved, we lived in peace, ſince that was layd aſide, there hath been as many modes and faſhions of publick Worſhip, as fancies, we have had continual diſſention, which vaeriety of Services muſt needs produce, whileſt every one naturally deſires and endeavours not only to maintain, but to prefer his own way before all others; whence we conceive there is no ſuch way to the preſervation of peace, as for all to return to the ſtrict uſe and practiſe of the form.*] Sect. 3.

Reply. Pardon us while we deſire you to examine whether you ſpeak as members that ſuffer with thoſe that ſuffer, or rather as inſenſible of the calamities of your Brethren, that is as uncharitable: You ſay you lived in peace, but ſo did not the many thouſands that were fain to ſeek them peaceable habitations in *Holland*, and in the Deſarts of *America*, nor the many thouſands that lived in danger of the High Commiſſion, or Biſhops Courts at home, and ſo in danger of every malicious neighbour that would accuſe them, hearing Sermons abroad, when they had none at home, or of meeting in a Neighbours houſe to pray, or of not kneeling in the receiving of the Sacrament, &c. We would not have remembred you of theſe things, but that you neceſſitate us by pleading your peace in thoſe dayes, as an argument for the impoſing of the Liturgy. 2. Might not *Scotland* as ſtrongly argue from this *Medium* againſt the Liturgy, and ſay, before the Liturgy was impoſed on us, we had peace, but ſince then we have had no peace. 3. When the ſtrict impoſing of the ſtrict uſe and practice of theſe forms, was the very thing that diſquicted this Nation, (taking in the concomitant Ceremonies and ſubſcription) when this was it that bred the Diviſions which you complain of, and cauſed the ſeparations from the Churches, and the troubles in the Churches; it is no better arguing to ſay, we muſt return to the ſtrict uſe of that form if we will have peace, than it was in the Iſraelites to ſay, we will worſhip the Queen of Heaven, becauſe then we had peace and plenty, when that was it that deprived them of peace and plenty, (we compare not the Cauſes, but the Arguments) nor is it any better an Argument, than if a man in a Dropſie, or Ague, that catcht

catcht it with voracity, or intemperance, should say, while I did eat and drink liberally, I had no Dropsie or Ague, but since my appetite is gone, and I have lived temperately, I have had no health, *Ergo* I must return to my intemperance, as the only way to health. Alas, is this the use that is made of all our experiences of the causes and progresse of our Calamities? what have you, and we, and all smarted as we have done, and are you so speedily ready to return to the way that will engage you in violence against them that should be suffered to live in peace? If the furnace that should have refined us, and purified us all to a greater height of love, have but inflamed us to greater wrath, wo to us and to the Land that beareth us! what dolefull things doth this prognosticate you, that prisons or other penalties will not change mens Judgements? And if it drive some to comply against their Consciences, and destroy their Souls, and drive the more conscientious out of the Land, or destroy their bodies, and breed in the minds of men a rooted opinion, that Bishops that are still hurting and afflicting them, (even for the things in which they exercise the best of their understanding, and cautelously to avoid sin against God) are no Fathers, Friends, or edifyers, but destroyers. Alas! who will have the gain of this? O let us no more bite, and devour one another, least we be devoured one of another. *Gal.* 5. 15. or Christ be provoked to decide the Controversie more sharply than we desire or expect. 4. But really hath liberty to forbear the Liturgy produced such divisions as you mention? The Licence or connivance that was granted to Hereticks, Apostates, and foul-mouthed raylers against the Scripture, Ministry, and all Gods Ordinances, indeed bred confusions in the Land; But it is to us matter of admiration to observe (clean contrary to your intimation) how little discord there was in Prayer, and other parts of Worship among all the Churches throughout the three Nations, that agreed in Doctrine, and that forbore the Liturgy. It is wonderfull to us in the review to consider, with what love, and peace, and concord, they all spoke the same things, that were tyed to no form of words, even those that differed in some points of Discipline, even to a with-drawing from locall communion with us, yet strangely agreed with us in worship. And where have there been lesse Heresies, Schisms, than in *Scotland*, where there was no such Liturgy to unite them? If you tell us of those that differ from us in Doctrine, and are not of us, it is as impertinent to the point of our own agreement in Worship, as to tell us of the Papists.

[*And*

[*And the beſt expedients to unite us all to that again, and ſo to peace, are, beſides our prayers to the God of Peace, to make us all of one mind in an houſe, to labour to get true humility, which would make us think our Guides wiſer, and fitter to order us than we our ſelves, and Chriſtian Charity, which would teach us to think no evil of our Superiors, but to judge them rather carefull Guides, and Fathers to us, which being obtained, nothing can be imagined juſtly to hinder us from a ready complyance to this method of Service appointed by them, and ſo live in unity.*

Reply. Prayer and Humility are indeed the neceſſarie means of Peace: But if you will let us pray for peace in no words but what are in the Common-Prayer-book, their brevitie and unaptneſs, and the cuſtomarineſs, that will take off the edge of fervour, with humane nature, will not give leave (or help ſufficient) to our ſouls to work towards God, upon this Subject, with that enlargedneſs, copiouſneſs, and freedom, as is neceſſary to due fervour. A brief tranſient touch, and away, is not enough to warm the heart aright; and cold Prayers are like to have a cold return, and therefore, even for Peace ſake, let us pray more copiouſly and heartily than the Common-Prayer-book will help us to do. And whether this be that cauſe, or whether it be that the Common-Prayer-book hath never a Prayer for it ſelf, we find that its Prayers prevail not to reconcile many ſober, ſerious perſons to it that live in faithfull fervent Prayer. 2. And for Humility, we humbly conceive it would moſt effectually heal us, and by cauſing the Paſtors of the Church to know that they are not to rule the flocks as Lords, but as enſamples, not by conſtraint, but willingly, 1 *Pet.* 5. 2, 3. and it would cauſe them not to think ſo highly of themſelves, and ſo meanly of their Brethren, as to judge no words fit to be uſed to God in the publick Worſhip, but what they preſcribe, and put into our mouths, and that other men are generally unable to ſpeak ſenſibly, or ſuitably, unleſs they tell us what to ſay; or, that all others are unfit to be truſted with the expreſſing of their own deſires: Humilitie would perſwade the Paſtors of the Church at leaſt to undertake no more than the Apoſtles did, and no more to obtrude or impoſe their own words upon all others in the publick Worſhip: If they found any unfit to be truſted with the expreſſion of their mindes in publick Prayer, they would do what they could to get meeter men in their places, and till then they would reſtrain and help ſuch as need it, and not upon that pretence as much reſtrain all the ableſt Miniſters,

ſters, as if the whole Church were to be nominated, meaſured, or uſed, according to the quality of the moſt unworthy. And it is alſo true, that humility in private perſons and inferiors, would do much to our peace, by keeping them in due ſubmiſſion, and obedience, and keeping them from all contentions and diviſions, which proceed from ſelf-conceitedneſs and pride. But yet, 1. The humbleſt, ſureſt Subjects may ſtumble upon the ſcruple, whether Biſhops differ not from Presbyters only in degree, and not in order or office, (it being a Controverſie, and no reſolved point of faith even amongſt the Papiſts, whoſe faith is too extenſive, and favour too Eccleſiaſtical, ambition too great) and conſequently they may doubt whether men in the ſame order, do, by divine appointment, owe obedience unto thoſe that gradually go before them. 2. And they may ſcruple whether ſuch making themſelves the Governours of their Brethren, make not themſelves indeed of a different order or office, and ſo incroach not on the authority of Chriſt, who only maketh Officers purely Eccleſiaſtical; and whether it be no diſloyalty to Chriſt to own ſuch Officers. 3. And among thoſe Divines that are for a threefold Epiſcopacy, (beſides that of Presbyters, who are *Epiſcopi Gregis*) viz. General unfixed Biſhops, like the Evangeliſts or Apoſtles, (in their meaſure) and the fixed Biſhops of Parochial Churches, that have Presbyters to aſſiſt them, to whom they do preſide, and alſo the Preſidents of larger Synods) yet is it a matter of very great doubt, whether a fixed Diocefan being the Paſtor of many hundred Churches, having none under him, that hath the power of Juriſdiction or Ordination, be indeed a Governour of Chriſts appointment or approbation, and whether Chriſt will give us any more thanks for owning them as ſuch, than the King will give us for owning an Uſurper. Humility alone will not ſeem to ſubject theſe men to ſuch a Government. 4. And though their coercive Magiſtratical power be eaſily ſubmitted to, as being from the King, (how unfit Subjects ſoever Church men are of ſuch a power) yet he that knoweth his Superiours beſt, doth honour God more, and ſuppoſeth God more infallible than man, and will feel himſelf moſt indiſpenſibly bound by Gods commands, and bound not to obey man againſt the Lord. And whereas there is much ſayd againſt the peoples taking on them to judge of the lawfulneſs of things commanded them by Superiors; we add, 5. That humble men may believe that their Superiors are fallible; that it is no impoſſibility to command things that God forbids, that in ſuch Caſes, if we have

have ſufficient means to diſcern the ſinfulneſs of ſuch Commands, we muſt make uſe of them, and muſt obey God rather than men; that when the Apoſtles acted according to ſuch a Reſolution, *Acts* 4. 19. and *Daniel* and the three Witneſſes, *Dan.* 6. and 3. they all exerciſed a judgement of Diſcerning upon the matter of their Superiors commands; that not to do ſo at all, is to make Subjects Bruits, and ſo no Subjects, becauſe not rational free Agents, or to make all Governors to be gods. And laſtly, That it will not ſave us from Hell, nor juſtifie us at Judgement for ſinning againſt God, to ſay, that Superiors commanded us, nor will it prove all the Martyrs to be ſinners and condemned, becauſe they judged of their Superiors commands, and diſobeyed them. All which we ſay to ſhew the inſufficiency of the Remedy, hereby you propounded, (the humility of Inferiors) unleſs you will alſo add your help, without obedience there is no order or laſting concord to be expected: And by abaſing the eternal God, ſo far as to ſet him and his Laws below a Creature, under pretence of obedience to the Creature, no good can be expected, becauſe no peace with Heaven, without which, peace with men is but a Confederacy haſtning each party to Deſtruction: And therefore abſolute obedience muſt be given only to God the abſolute Sovereign. In all this we ſuppoſe that we are all agreed: And therefore, 6. and laſtly, We muſt ſay, that the way to make us think the Biſhops to be ſo wiſe, and careful Guides and Fathers to us, is not for them to ſeem wiſer than the Apoſtles, and make thoſe things of ſtanding neceſſity to the Churches unity, which the Apoſtles never made ſo, nor to forbid all to preach the Goſpel, or to hold Communion with the Church, that dare not conform to things unneceſſary. Love and tenderneſs are not uſed to expreſs themſelves by hurting and deſtroying men for nothing; And to ſilence and reject from Church Communion for a Ceremony, and in the mean time to perſwade men that they love them, is but to ſtab or famiſh all the ſick perſons in the Hoſpital or Family, whoſe ſtomachs cannot take down the Diſh we offer them, or whoſe throats are too narrow to ſwallow ſo big a morſel as we ſend them; And when we have done, to tell them, the only remedy is for them to believe we love them, and are tender of them. And who knows not that a man may think well of his Superiors, that yet may queſtion whether all that he teacheth or commandeth him, be lawful.

Sect 5. [*If it be objected, That the Liturgy is in any way ſinful and unlawful for us to joyn with, it is but reaſon that this be firſt proved evidently, before any thing be altered: it is no Argument to ſay, that multitudes of ſober pious perſons ſcruple the uſe of it, unleſs it be made to appear by evident reaſons, that the Liturgy gave the juſt grounds to make ſuch ſcruples. For if the bare pretence of ſcruples be ſufficient to exempt us from Obedience, all Law and Order is gone.*]

Reply. To this paſſage we humbly crave your conſideration of theſe Anſwers; 1. We have not only ſayd, (that ſober pious perſons ſcruple the Liturgy) but we have opened to you thoſe defects, and diſorders, and corruptions, which muſt needs make the impoſing of it unlawful, when God might be more fitly ſerved. 2. It is ſtrange, that you muſt ſee it firſt evidently proved unlawful for men to joyn with the Liturgy (you mean, we ſuppoſe, to joyn with you in the uſing of it, or when you uſe it,) before you will ſee reaſon to alter any thing in it: what if it be only proved unlawful for you to impoſe it, though not for others to joyn with you when you do impoſe it, is this no reaſon to alter it? ſhould you not have ſome care to avoid ſin your ſelves, as well as to preſerve others from it? An inconvenient mode of Worſhip is a ſin in the Impoſer, and in the Chooſer, and voluntary Uſer, that might offer God better, and will not, *Mal.* 1. 13, 14. And yet it may not be only lawful, but a duty to him that by violence is neceſſitated to offer up that or none. And yet we ſuppoſe the Impoſers ſhould ſee cauſe to make an alteration. If you lived where you muſt receive the Lords Supper ſitting, or not at all, it's like you would be of this minde your ſelves. 3. Why ſhould it be called a [bare pretence of ſcruples] as if you ſearch'd the Hearts, and knew (not only that they are upon miſtake, but) that they are not real, when the perſons not only profeſs them real, but are willing to uſe all juſt means that tend to their ſatisfaction, they ſtudy, read, pray, and will be glad of Conference with you, at any time, upon equal tearms, if they may be themſelves believed. 4. Even groundleſs ſcruples about the matter of an unneceſſary Law, which hath that which to the weak both is and will be an appearance of evil, may be ſufficient to make it the Duty of Rulers to reverſe their impoſitions, though they be not ſufficient to juſtifie the Scrupulous. 5. If a man ſhould think that he ought not to obey man, even when he thinketh it is againſt the Commands of God, though he be uncertain,

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(as in case of going on an unquestioned Warfare, or doing *Doeg*'s execution, &c.) yet it followeth not, that [all Law and Order is gone] as long as all Laws and Orders stand that are visibly subservient to the Laws of God, and to his Sovereignty, or consistent with them, and when the Subject submitteth to suffering where he dare not obey.

[*On the contrary we judge, that if the Liturgy should be altered as is there required, not only a multitude, but the generality of the Sobereſt and moſt loyal Children of the Church of* England *would juſtly be offended, ſince ſuch an alteration would be a virtual Confeſſion that this Liturgy were an intollerable burden to tender Conſciences, a direct cauſe of Schiſm a ſuperſtitious uſage (upon which pretences it is here deſired to be altered) which would at once both juſtifie all thoſe which have ſo obſtinately ſeparated from it, as the only pious, tender conſcienced men, and condemn all thoſe that have adhered to that, in conſcience of their duty and loyalty, with their loſs or hazard of eſtates, lives, and fortunes, as men ſuperſtitious, ſchiſmatical, and void of Religion and Conſcience. For this reaſon and thoſe that follow, we cannot conſent to ſuch an alteration as is deſired, till theſe pretences be proved, which we conceive in no wiſe to be done in theſe Papers, and ſhall give reaſons for this our Judgment.*] Sect. 6.

Reply. If the Liturgie ſhould be altered, as is here required, and deſired by us, that it could be no juſt offence to the generality (or any) of the ſobereſt and moſt loyal Children of the Church (as you ſpeak) is eaſie to be proved, by laying together the conſiderations following: Becauſe it is by themſelves confeſſed to be alterable, as not having it ſelf its former Conſtitution, till leſs than two hundred years ago. 2. And themſelves affirm it to be not neceſſary to ſalvation, but a thing indifferent, while they exclude all higher inſtitutions from the power of the Church. 3. They confeſs it lawful to ſerve God without this Liturgie, without which he was ſerved by other Churches above 1460 years, and without which he is now ſerved by other Churches, when the contrary minded doubt whether with it he be lawfully ſerved. 4. Thoſe that deſire the alteration, deſire no more than to ſerve God as the Churches did in the daies of the Apoſtles, that had their moſt infallible Conduct. 5. And they offer alſo ſuch Formes as are more unqueſtionable as to their Congruency to the word of God, and to the nature of the ſeveral parts of Worſhip. 6. And yet though they deſire the ſureſt Concord and an univerſal Reformation)

Reformation) they desire not to impose on others what they offer, but can thankfully accept a Liberty to use what is to their own Consciences most unquestionably safe, while other men use that which they like better. So that set all this together, with the consideration of the necessity of the preaching the Word, and Communion that is hereupon denied, and you may see it proved, That to have such a Liturgy so altered, that is confessed alterable, for so desirable an end, to the use only of those that cannot well use it, without urging others to any thing that they do themselves account unlawful, cannot be a matter of just offence to the generality of sober Children of the Church, nor to any one. And as to the reason given, it is apparently none. For, 1. Of those that scruple the unlawfulness of it, there are many that will not peremptorily affirm it unlawful, and condemn all that use it, but they dare not use it doubtingly themselves. 2. When our Papers were before you, we think it not just that you should say, that it's here desired to be altered, on the pretence that it is a direct cause of Schism and a superstitious usage: Have we any such expressions? If we have, let them be recited; if not, It is hard that this should even by you be thus affirmed, as is sayd by us, which we have not sayd: We have sayd [that the Ceremonies have been the Fountain of much evil, occasioning divisions, but not what you charge us to have sayd in words or sense. 3. And may not you alter them without approving, or seeming to approve the reason upon which the alteration is desired, when you have so great store of other reasons? The King in his Declaration is far enough from seeming to own the Charge against the things which he was pleased graciously to alter so far as is there expresst. If a Patient have a conceit that some one thing would kill him, if he took it, the Physitian may well forbear him in that one thing, when it is not necessary to his health, without owning his reasons against it: If his Majesty have Subjects so weak as to contend about things indifferent, and if both sides err, one thinking them necessary, and the other sinful, may he not gratifie either of them, without seeming to reprove their errour. By this reason of yours he is by other men in such a Case necessitated to sin; For if he settle those things which some count necessary, he seems to approve of their opinion, that they are necessary: If he take them down when others call them sinful, he seems to own their charge of the sinfulness. But indeed he needeth not to do either, he may take them down, or leave them indifferent, professedly for unity and peace, and professedly dis-

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own the Errors on both ſides. We are ſorry if any did eſteem theſe Forms and Ceremonies any better than mutable indifferent modes and circumſtances of Worſhip: and did hazard eſtate or life for them as any otherwiſe eſteemed: And we are ſorry, that by our Diviſions the Adverſary of Peace hath gotten ſo great an advantage againſt us, as that the Argument againſt neceſſary charitable forbearance is fetch'd from the intereſt of the reputation of the contending Parties, that things may not be abated to others which you confeſs are indifferent and alterable, and which many of them durſt not uſe, though to ſave their lives. And this becauſe it will make them thought the pious, tender-concienc'd men, and make others thought worſe of. But with whom will it have theſe effects? thoſe that you call the generality of the ſober loyal children of the Church will think never the worſe of themſelves, becauſe others have libertie to live by them without theſe things. And the reſt, whoſe liberties you denie, will think rather the worſe of you, than the better, for denying them their libertie in the worſhipping of God. You undoubtedly argue here againſt the intereſt of Reputation, which you ſtand for, your Prefaces to your indulgencies, and your open Profeſſions; and (if you will needs have it ſo) your own Practiſes, will tell the World loud enough, that the things which you adhered to with ſo great hazards are ſtill lawfull in your Judgement, and it will be your honour, and add to your reputation, to abate them to others, when it is in your power to be more ſevere. And if you refuſe it, their ſufferings will tell the World loud enough, that for their parts they ſtill take them to be things unlawfull. As for the reaſons by them produced to prove them ſinfull, they have been publickly made known in the writings of many of them; In *Ames* his freſh ſute againſt the Ceremonies, and in the Abridgement, &c. and in *Bradſhaw*'s, *Nicols*, and other mens Writings.

[*To the firſt general Propoſal we anſwer, That as to that part of it which requires, that the matter of the Liturgie may not be private opinion or fancy, that being the way to perpetuate Schiſm; the Church hath been careſull to put nothing into the Liturgie, but that which is either evidently the Word of God, or what hath been generally received in the Catholick Church, neither of which can be called private opinion: and if the contrary can be proved, we wiſh it out of the Liturgie.*] *Prop. n. 1. Sect. 5.*

Reply.

Reply. We call those Opinions which are not determined Certainties, and though the greater number should hold them as Opinions, they are not therefore the Doctrines of the Church, and therefore might be called Private Opinions; but indeed we used not the Word (that we can find:) the thing we desired, was, that the materials of the Liturgie may consist of nothing doubtfull, or questioned among pious learned and orthodox Persons.] We said also (that the limiting Church Communion to things of doubtfull disputation, hath been in all Ages the ground of Schisme and Separation (which is not to say, that the Liturgy it self, is a Superstitious usage, or a direct cause of Schisme,) And we cited the words of a Learned man (Mr. *Hales*) not as making every word our own, but as a Testimony *ad hominem*, because he was so highly valued by your selves (as we suppose) and therefore we thought his words might be more regarded by you than our own. 2. Where you say [that the Church hath been carefull to put nothing in the Liturgy, but that which is either evidently the word of God, or that which had been generally received in the Catholick Church.] We reply, 1. We suppose there is little or nothing now controverted between us, which you will say is evidently the Word of God, either the Forms or Ceremonies, or any of the rest. 2. If by [in the Church] you mean [not by the Church] but [by any part in the Church] how shall we know that they did well. And if by [the generality] you mean not All, but the Greater part, you undertake the proof of that which is not easie to be proved. It being so hard to judge of the majority of Persons in the Catholick Church in any notable differences. We do take it for granted, that you limit not the Catholick Church, as the Papists do, to the Confines of the *Roman* Empire, but indeed we can only wish, that your Assertion were true, while we must shew it to be untrue, if you speak of the Primitive Church, or of an universality of time, as well as place, (if not its more against you, that the Primitive Catholick Church was against you.) The very thing in question that containeth the rest [that its needfull to the peace of the Church, that all the Churches under one Prince should use one form of Liturgy] was not received by the Catholick Church, nor by the generality in it: when it is so well known that they used diversity of Liturgies and Customes in the *Roman* Empire. The generality in the Catholick Church received not the Lords Supper Kneeling, at least on any Lords dayes, when it was forbidden by divers generall Councills, and when this prohibition

vision was generally received as an Apostolical tradition: We have not heard it prov'd, that the Surplice or Cross, as used with us, were received by the Universal Church; It is a private Opinion not received by the Catholick Church, that [it is requisite that no man should come to the Holy Communion, but with a full trust in Gods mercy, and with a quiet Conscience,] though it be every mans duty to be perfect *pro statu viatoris*, yet it is not requisite that no man come till he be perfect. He that hath but a weak Faith (though not a full trust) must come to have it strengthned: And he that hath an unquiet Conscience, must come to receive that mercy which may quiet it. It is a private Opinion, and not generally received in the Catholick Church [that one of the People] may make the Publick Confession at the Sacrament, in the name of all those that are minded to receive the Holy Communion] It is a private and not generally received distinction, that the body of Christ makes clean our bodies, and his blood washeth our souls.] It is a doubtful opinion, to speak easily, that when the Lords Supper is delivered with a Prayer not made in the Receivers name, but thus directed to him by the Minister [the Body of our Lord Jesus Christ, &c. preserve thy Body and Soul,] it is so intollerable a thing for the Receiver not to kneel, in hearing the Prayer, that he must else be thrust from the Communion of the Church, and yet that no Minister shall kneel, that indeed doth pray: But he may pray standing, and the Hearers be cast out for standing at the same words. It is not a generally received, but a private opinion, [that every Parishioner (though impenitent, and conscious of his utter unfitness, and though he be in despair, and think he shall take his own damnation) must be forced to receive thrice a year: when yet even those that have not [a full trust in Gods mercy] or [have not a quiet Conscience] were before pronounced so uncapable, as that none such should come to the Communion.] Abundance more such Instances may be given to shew how far from truth the Assertion is, that [the Church hath been careful to put nothing into the Liturgie, but that which is either evidently the Word of God, or which hath been generally received in the Catholick Church] unless you speak of some unhappie unsuccesful Carefulness. But we thankfully accept of your following words, [and if the contrary can be proved we wish it out of the Liturgie] which we entreat you to perform, and impartially receive our proofs. But then we must also entreat you; 1. That the Primitive Churches Judgment and practice may be preferred before the present declined,

much corrupted State. And 2. If Gods Law rather than the ſinful practiſes of men breaking that Law may be the Churches Rule for Worſhip: For you call us to ſubſcribe to *Art.* 19. that [as the Church of *Jeruſalem*, *Alexandria*, and *Antioch* hath erred, ſo alſo the Church of *Rome* hath erred, not only in their living, and manner of Ceremonies, but alſo in matters of Faith: and ſaith *Rogers*, in *Art.* 20. they are out of the way, which think that either one man, as the Pope, or any certain Calling of men, as the Clergie, hath power to decree, and appoint Rites or Ceremonies, though of themſelves good, unto the whole Church of God, diſperſed over the univerſal world,] and indeed if you would have all that Corruption brought into our Liturgie, and Diſcipline, and Doctrine, which the Papiſts, Greeks, and others, that undoubtedly make up the far greater number of the now univerſal Church do uſe: you would deſerve no more thanks of God, or man, than he that would have all Kings, and Nobles, and Gentry, levelled with the poor Commons, becauſe the latter are the greater number, or than he that would have the healthful conformed to the ſick, when an epidemical diſeaſe hath made them the Majority, or than he that would teach us to follow a multitude to do evil, and to break more than the leaſt Commands, becauſe the greater number break them; we pray you therefore to take it for no juſtification of any uncertain or faulty paſſage in our Liturgie, though the greater number now are guilty of it. 3. And we muſt beſeech you, if the Churches Judgment or Practice muſt be urged, that you would do us the juſtice, as to imitate the ancient Churches in your ſenſe of the quality, and the mode and meaſure of uſing, and impoſing things, as well as in the materials uſed, and impoſed. Conſider not only [whether you finde ſuch things received by the ancient Churches,] but alſo conſider how they were received, eſteemed, and uſed,] whether as neceſſary or indifferent, as points of Faith, or doubtful Opinions, whether forced on others, or left to their free choice: If you finde that the generality of the ancient Churches received the White Garment after Baptiſm, and the taſting of Milk and Honie as Ceremonies freely, though generally uſed, you ſhould not therefore force men to uſe them: If you finde that the Doctrine of the *Millennium*, or of Angels corporeity was generally received as an Opinion, it will not warrant you to receive either of them as a certain neceſſary truth. If you finde that the General Councels forbad Kneeling in any Adoration on the Lords daies, but without force againſt Diſſenters, you may

not

not go denie the Sacrament to all that kneel, nor yet forbid them to kneel in praying. So if you find ſome little parcels of our Liturgie, or ſome of our Ceremonies uſed as things indifferent, left to choice, forced upon none, but one Church differing from another in ſuch uſages or obſervances, this will not warrant you to uſe the ſame things as neceſſarie to order, unitie, or peace, and to be forced upon all; uſe them no otherwiſe than the Churches uſed them.

[*We heartily deſire, that according to this Propoſal, great care may be taken to ſuppreſs thoſe private Conceptions of Prayers before and after Sermon, left private opinions be made the matter of Prayer in publick, as hath, and will be, if private perſons take liberty to make publick Prayers.*] Sect. 2.

Reply. The deſire of your hearts is the grief of our hearts, the Conceptions of Prayer by a publick perſon, according to a publick Rule, for a publick uſe, are not to be rejected as private Conceptions: We had hoped you had deſigned no ſuch innovation as this in the Church: When we have heard any ſay that it would come to this, and that you deſigned the ſuppreſſion of the free Prayers of Miniſters in the Pulpit, ſuited to the varietie of ſubjects and occaſions, we have rebuked them as uncharitable in paſſing ſo heavie a cenſure on you: And what would have been ſaid of us a year ago, if we ſhould have ſaid that this was in your hearts? nothing will more alienate the hearts of many holy prudent perſons from the Common-Prayer, than to perceive that it is framed and uſed as an Inſtrument to ſhut out all other Prayers, as the Miniſters private Conceptions. Such an end and deſign will make it under the notion of a means, another thing than elſe it would be, and afford men ſuch an Argument againſt it, as we deſire them not to have: but we hope you ſpeak not the publick ſenſe. As the Apoſtles deſired (as aforeſaid) that all would ſpeak the ſame things, without giving them (that ever was proved) a form of words to ſpeak them in, ſo might we propoſe to you, that uncertain opinions be made no part of our Liturgie without putting all their words into their mouths, in which their deſires muſt be uttered. Your heartie deſire, and the reaſon of it, makes not only againſt extemporarie Prayer, but all prepared, or written forms, or Liturgies, that were indited only by one man, and have not the conſent antecedently of others. And do you think this was the courſe of the Primitive times? *Baſil* thus uſed his private Conceptions at *Cæſarea*, and *Greg. Thaumaturgus* before him at *Neocæſarea*, and all Paſtors in *Juſtin Martyrs*

and *Tertullians* daies. And how injurious is it to the publick Officers of Christ, the Bishops and Pastors of the Churches, to be called private men, who are publick persons in the Church, if they be not? every single person is not a private person, else Kings and Judges would be so. And have you not better means to shut out private opinions, than the forbidding Ministers praying in the Pulpit, according to the varietie of subjects and occasions: You have first the Examination of persons to be ordained, and may see that they be able to speak sense, and fit to mannage their proper works with judgement and discretion, before you ordain them; And some confidence may be put in a man in his proper calling and work, to which he is admitted with so great care, as we hope (or desire) you will admit them; If you are necessitated to admit some few that are injudicious, or unmeet, we beseech you (not only to restore the many hundred worthy men laid by, to a capacity, but that you will not so dishonour the whole Church, as to suppose all such, and to use all as such, but restrain those that deserve restraint, and not all others for their sakes: And next you have a publick Rule (the Holy Scripture) for these men to pray by, and if any of them be intollerably guiltie of weaknesses or rashness, or other miscarriages, the words being spoken in publick, you have witnesse enow, and sure there is power enough in Magistrates and Bishops to punish them, and if they prove incorrigible, to cast them out. In all other professions these means are thought sufficient to regulate the Professors, His Majestie thinks it enough to regulate his Judges, that he may choose able men, and fit to be trusted in their proper work, and that they are responsible for all their maladministrations, without prescribing them forms, beyond which they may not speak any thing in their Charge. Physicians being first tried, and responsible for their doings, are constantly trusted with the lives of high and low, without tying them to give no counsel, or medicine, but by the prescript of a Book, or determination of a Colledge: And it is so undeniable, that your reason makes more against Preaching, and for only reading Homilies, as that we must like it the worse, if not fear what will become of Preaching also. For 1. It is known that in Preaching a man hath far greater opportunity, and liberty to vent a false or private opinion, than in Prayer. 2. It is known *de eventu*, that it is much more ordinary. And if you say [that he speaks not the words of the Church, but his own, nor unto God, but man, and therefore it is less matter.] We answer, it is as considerable, if not much more, from whom he speaks, than to whom, he

he ſpeaks as the Miniſter of Chriſt, in his ſtead and name, 2 *Cor.* 5. 19, 20. And it is as a higher, ſo a more Reverend thing to ſpeak in Gods name to the people, than in the peoples name to God; and to ſpeak that which we call Gods word, or truth, or meſſage, than that which we call but our own deſire: We make God a lyer, or corrupt in his words, if we ſpeak a falſhood in his name; we make but our ſelves lyers, if we ſpeak a falſhood to him in our own names; The former therefore is the more heynous and dreadfull abuſe, and more to be avoided: or if but equally, it ſhews the tendency of your reaſon, (for we will not ſay of your deſign, as hoping you intend not to make us *Ruffians*) We do therefore for the ſake of the poor threatened Church, beſeech you that you will be pleaſed to repent of theſe deſires, and not ſo proſecute them, conſidering that to avoid a leſſer evil (avoidable by ſafer means) you will bring a far greater evil on the Churches, and ſuch as is like to ſtrip theſe Nations of the glory in which they have excelled the reſt of the world, even a learned, able, holy Miniſtry, and a people ſincere, and ſerious, and underſtanding in the matters of their Salvation. For 1. As it is well known that an ignorant man may read a Prayer and Homily as diſtinctly and laudably as a Learned Divine, and ſo may do the work of a Miniſter, if this be it; ſo it is known that mans nature is ſo addicted to eaſe and ſenſual diverſions, as that multitudes will make no better preparations, when they find that no more is neceſſary, when they are as capable of their places and maintenance if they can but read, and are forced upon no exerciſe of their parts, which may detect and ſhame their ignorance, but the ſame words are to be read by the ableſt and ignoranteſt man; it is certain that this will make multitudes idle in their Academical Studies, and multitudes to ſpend their time idly all the year, in the courſe of their Miniſtry: and when they have no neceſſity that they are ſenſible of, of diligent ſtudies, it will let looſe their fleſhly voluptuous inclinations, and they will ſpend their time in ſports, and drinking, and prating, and idleneſſe, and this will be a Seminary of Luſt: or they will follow the world, and drown themſelves in Covetouſneſſe and Ambition, and their hearts will be like their ſtudies: As its the way to have a holy, able Miniſtry, to engage them to holy ſtudies, to meditate on Gods Law day and night, ſo its the way to have an ignorant, prophane and ſcandalous Miniſtry (and conſequently Enemies to ſerious Godlineſſe in others) to impoſe upon them but ſuch a work, as in ignorance and idleneſſe, they may perform as well as the judicious and the diligent

diligent. If it be ſaid [that their parts may be tried and exerciſed ſome other way] we anſwer, where ſhould a Miniſters parts be exerciſed, if not in the Pulpit, or the Church, and in Catechiſing, in private Baptiſm, and Communion, and in the viſitation of the ſick? their work alſo is ſuch as a School-boy may do as well as they, their ignorance having the ſame Cloak, as in publick. If it be ſaid [that a Miniſters work is not to ſhew his parts] we anſwer, but his Miniſterial work is, to ſhew men their ſins, and to preach the wonderfull Myſteries of the Goſpel, to help men to ſearch, and underſtand the Scriptures, and to ſearch, and to know their hearts, and to know God in Chriſt, and to hope for the glory that is to be revealed: and fervently to pray for the ſucceſſe of his endeavours, and the bleſſings of the Goſpel on the people, and chearfully to praiſe God for his various benefits, which cannot be well done without abilities. A Phyſitians work is not to ſhew his parts ultimately, but it is to do that for the cure of diſeaſes which without parts he cannot do, and in the exerciſe of his parts, on which the iſſue much depends, to ſave mens lives. The oſtentation of his good works, is not the work of a good Chriſtian: and yet he muſt ſo let his light ſhine before men, that they may ſee his good works, and glorifie God. And undeniable experience tells us, that God ordinarily proportioneth the ſucceſſe and bleſſing, to the skill, and holineſſe and diligence of the Inſtruments, and bleſſeth not the labours of ignorant, ungodly Drones, as he doth the labours of able faithfull Miniſters. And alſo that the readieſt way to bring the Goſpel into contempt into the world, and cauſe all religion to dwindle away into formality firſt, and then to barbariſm and bruti ſhneſſe, is to let in an ignorant, idle, vicious Miniſtry, that will become the peoples ſcorn: Yea, this is the way to extirpate Chriſtianity out of any Country in the world, which is decaying a pace when men grow ignorant of the nature and reaſons of it, and unexperienced in its power and delightfull fruits, and when the Teachers themſelves grow unable to defend it. And we muſt add, that whatſoever can be expected duly to affect the heart, muſt keep the intellect, and all the faculties awake in diligent attention, and exerciſe: And in the uſe of a form, which we have frequently heard and read, the faculties are not ſo neceſſitated and urged to attention, and ſerious exerciſe, as they be when from our own underſtanding we are ſet about the natural work of repreſenting to others what we diſcern and feel. Mans mind is naturally ſloathfull, and will take its eaſe, and remit its ſeriouſneſſe longer than it is urged by neceſſity,

neceſſity, or drawn out by delight, when we know before-hand, that we have no more to do, but read a Prayer, or Homilie, we ſhall ordinarily be in danger of letting our mindes go another way, and think of other matters, and be ſenceleſs of the work in hand. Though he is but an Hypocrite that is carried on by no greater motive than mans obſervation, and approbation; yet is it a help not to be deſpiſed, when even a neceſſity of avoiding juſt ſhame with men, ſhall neceſſarily awake our invention, and all our faculties to the work, and be a concurrent help with ſpiritual motives. And common experience tells us, that the beſt are apt to loſe a great deal of their affection, by the conſtant uſe of the ſame words or forms; Let the ſame Sermon be preached an hundred times over, and trie whether an hundred for one will not be much leſs moved by it, than they were at firſt. It is not only the common corruption of our nature, but ſomewhat of innocent infirmity that is the cauſe of this. And man muſt ceaſe to be man, or to be mortal, before it will be otherwiſe; ſo that the nature of the thing, and the common experience of our own diſpoſitions, and of the effect on others, aſſureth us, that underſtanding ſerious Godlineſs, is like to be extinguiſhed, if only forms be allowed in the Church, on pretence of extinguiſhing errors and diviſions: And though we have concurred to offer you our more corrected Nepenthes, yet muſt we before God and men, proteſt againſt the doſe of *Opium* which you here preſcribe or wiſh for, as that which plainly tendeth to cure the diſeaſe by the extinguiſhing of life, and to unite us all in a dead Religion. And when the Prayers that avail muſt be effectual and fervent, *Jam.* 5. 16. and God will be worſhipped in ſpirit and truth, and more regardeth the frame of the heart, than the comelineſs of expreſſion; we have no reaſon to be taken with any thing that pretends to help the tongue, while we are ſure it ordinarily hurts the heart: And it is not the affirmations of any men in the world, perſwading us of the harmleſneſs of ſuch a courſe that can ſo far un-man us, as to make us diſ-believe both our own experience, and common obſervation of the effect on others. Yet we confeſs that ſome forms have their laudable uſe, to cure that error and vice, that lieth on the other extreme. And might we but ſometimes have the liberty to interpoſe ſuch words as are needful to call home and quicken attention and affection, we ſhould think that a convenient conjunction of both, might be a well tempered means to the common conſtitutions of moſt. But ſtill we ſee the world will run into extreams,

whatever

what ever be ſaid or done to hinder it. It is but lately that we were put to it, againſt one extreme, to defend the lawfulneſs of a form of Liturgie; now the other extreme it troubleth us, that we are forced againſt you, even ſuch as you, to defend the uſe of ſuch Prayers of the Paſtors of the Churches, as are neceſſarily varied according to ſubjects and occaſions, while you would have no Prayer at all in the Church, but ſuch preſcribed forms. And why may we not add, that whoever maketh the forms impoſed on us, if he uſe them, is guilty as well as we of praying according to his private conceptions? And that we never ſaid it proved from Scripture, that Chriſt appointed any to ſuch an Office, as to make Prayers for other Paſtors and Churches to offer up to God: and that this being none of the work of the Apoſtolick, or common Miniſterial Office in the Primitive Church, is no work of any Office of Divine Inſtitution.

Sect. 3. [*To that part of the Propoſal, that the Prayers may conſiſt of nothing doubtful, or queſtioned by pious, learned, and orthodox Perſons; they not determining who be thoſe orthodox Perſons, we muſt either take all them for orthodox Perſons, who ſhall confidently affirm themſelves to be ſuch, and then we ſay; Firſt, The Demand is unreaſonable, for ſome ſuch as call themſelves orthodox, have queſtioned the prime Article of our Creed, even the Divinity of the Son of God, and yet there is no reaſon we ſhould part with our Creed for that. Beſides, the Propoſal requires impoſſiblity, for there never was, nor is, nor can be ſuch Prayers made, as have not been, nor will be queſtioned by ſome who call themſelves, pious, learned, and orthodox: if by orthodox be meant thoſe who adhere to Scripture, and the Catholick Conſent of Antiquity, we do not yet know that any part of our Liturgy hath been queſtioned by ſuch.*]

Reply. And may we not thus mention orthodox Perſons to men that profeſs they agree with us in Doctrinals, unleſs we digreſs to tell you who they be? What if we were pleading for civil Concord among all that are loyal to the King, muſt we needs digreſs to tell you who are loyal? We are agreed in one Rule of Faith, in one Holy Scripture, and one Creed, and differ not (you ſay) about the Doctrinal part of the 39. *Art.* And will not all this ſeem to tell you who are Orthodox. If you are reſolved to make all that a matter of Contention, which we deſire to make a means of Peace, there is no remedy while you have the Ball before you, and have the Wind and Sun, and the power of contending without controll.

controll. But we perceive, [That the Catholick conſent of Antiquity] muſt go into your definition of the Orthodox, but how hard it is to get a reconciling determination, what Ages ſhall go with you, and us, for the true Antiquity, and what is neceſſary to that conſent that muſt be called Catholick, is unknown to none but the unexperienced. And indeed we think a man that ſearcheth the holy Scripture, and ſincerely and unreſervedly gives up his Soul to underſtand, love and obey it, may be Orthodox, without the knowledge of Church-Hiſtory; we know no univerſal Law-giver, nor Law to the Church, but one, and that Law is the ſufficient rule of Faith, and conſequently the teſt of the truly Orthodox, though we refuſe not Church-Hiſtory, or other means that may help us to underſtand it. And to acquaint you with what you do not know, we our ſelves (after many Paſtors of the Reformed Churches) do queſtion your Liturgie, as far as is expreſſed in our Papers: And we profeſs [to adhere to Scripture, and the Catholick Conſent of Antiquity] (as deſcribed by *Vincentius Linienſis*) If you will ſay, that our Pretence and Claim is unjuſt, we call for your Authority to judge our Hearts, or depoſe us from the number of the Orthodox, or elſe for your proofs to make good your Accuſation. But however you judge, we rejoice in the expectation of the righteous Judgment, that ſhall finally decide the Controverſie; to which, from this Aſpertion, we appeal.

[*To thoſe Generals, loading Publick Form with Ch. pomp, garm. Imagery, and many Superfluities that creep into the Church under the name of Order and Decency, incumbring Churches with Superfluities, over ridgid reviving of obſolete Cuſtomes,* &c. *We ſay, that if theſe Generals be intended as applyable to our Liturgy in particular, they are groſs and foul Slanders, contrary to their Profeſſion,* page ult. *and ſo either that or this contrary to their Conſcience, if not, they ſignifie nothing to the preſent buſineſs, and ſo might with more prudence and candor have been omitted.*] Sect. 4.

Reply. You needed not go a fiſhing for our Charge; what we had to ſay againſt the Liturgie, which we now defired you to obſerve, was here plainly laid before you; Anſwer to this, and ſuppoſe us not to ſay, what we do not, to make your ſelves matter of reproaching us with groſs and foul ſlanders. Only we pray

you answer Mr. *Hales*, as Mr. *Hales*, (whom we took to be a Person of much esteem with you,) especially that passage of his which you take no notice of, as not being so easie to be answered, for the weight and strength which it carries with it; *viz.* That the limitting of the Church Communion to things of doubtful disputation, hath been in all Ages the ground of Schism and Separation, and that he that separates from suspected Opinions is not the Separatist. And may we not cite such words of one that we thought you honored, and would hear without contradicting our Profession, of not intending depravation or reproach against the Book without going against our consciences? If we cite the words of an Author for a particular use (as to perswade you of the evil of laying the Churches Unity upon unnecessary things) must we be responsible therefore for all that you can say against his words in other respects? we suppose you would be loath your words should have such interpretations, and that you should be under such a Law for all your Citations; do as you would be done by.

Sect. 2. [*It was the wisdome of our Reformers to draw up such a Liturgy as neither Romanist, nor Protestant could justly except against, and therefore as the first never charged it with any positive errors, but only the want of something they conceived necessary: so it was never found fault with by those to whom the name of Protestants most properly belongs, those that profess the* Augustine *Confession: and for those who unlawfully and sinfully brought it into dislike with some people to urge the present State of Affaires, as an Argument why the Booke should be altered, to give them satisfaction, and so that they should take advantage by their own unwarrantable Acts, is not reasonable.*]

Reply. If it be blameless, no man can justly except against it; But that *de facto* the Romanists never charged it with any positive errors, is an Assertion that maketh them reformed, and reconcilable to us, beyond all belief: Is not the very using it in our own Tongue a positive error in their account? Is it no positive error in the Papists account, that we profess [to receive these Creatures of Bread and Wine?] do they think we have no positive error in our Catechism about the Sacraments, that affirmeth it to be Bread and Wine after the Consecration, and

and makes but two Sacraments neceſſary? &c.] 2. And unleſs we were nearlier agreed than we are, it ſeemeth to us no commendation of a Liturgie, that the Papiſts charge it with no poſitive error. 3. That no Divines, or private men at home, or of Foreign Churches [that ever found fault with the Liturgie, are ſuch to whom the name of Proteſtant properly belongeth] is an aſſertion that proveth not what authoritie of judgeing your Brethren you have, but what you aſſume, and commendeth your Charitie no more than it commendeth the Papiſts, that they denie us to be Catholicks. *Calvin* and *Bucer* ſubſcribed the *Auguſtine* Confeſſion, and ſo have others that have found fault with our Liturgie. 4. If any of us have blamed it to the people, it is but with ſuch a ſort of blame, as we have here expreſt againſt it to your ſelves; And whether it be [unlawfull, and ſinfull] the impartial comparing of your words with ours, will help the willing Reader to diſcern. But if we prove indeed that it is [defective and faultie, that you bring for an Offering to God] when you or your Neighbours have a better, which you will not bring, nor ſuffer them that would (*Mal.* 1. 13.) and that you call evil good in juſtifying its blemiſhes, which in humble modeſtie we beſought you to amend, or excuſe us from offering, then God will better judge of the unlawfull act than you have done. But you have not proved, that all, or moſt of us, have cauſed the people at all to diſlike it; if any of us have, yet weigh our Argument, though from the preſent ſtate of affairs: or, if you will not hear us, we beſeech you hear the many Miniſters in *England*, that never medled againſt the Liturgie, and the many moderate Epiſcopal Divines that have uſed it, and can do ſtill, and yet would earneſtly entreat you to alter it, partly becauſe of what in it needs alteration, and partly in reſpect to the Commodity of others; Or at leaſt we beſeech you recant, and obliterate ſuch paſſages as would hinder all your ſelves from any act of Reformation hereabout, that if any man among you would find fault with ſome of the groſſer things, which we laid open to you (tenderly and ſparingly) and would reform them: he may not preſently forfeit the reputation of being a Proteſtant: And laſtly, we beſeech you denie not again the name of Proteſtants to the Primate of

Ireland, the Archbiſhop of *York*, and the many others that had divers meetings for the Reformation of the Liturgy, and who drew up that Catalogue of faults, or points, that needed mending, which is yet to be ſeen in print; they took not advantage of their own unwarrantable Acts for the attempting of that alteration.

N. 3, 4. [*The third and fourth Propoſals may go together, the demand in both being againſt Reſponſals, and alternate Readings, in Hymns and Pſalmes, and Letany, &c. And that upon ſuch Reaſon as doth in truth enforce the neceſſity of continuing them as they are, namely, for edification. They would take theſe away, becauſe they do not edifie, and upon that very reaſon they ſhould continue, becauſe they do edifie: If not by informing of our reaſons and underſtandings, (the Prayers and Hymns were never made for a Catechiſm) yet by quickening, continuing, and uniting our devotion, which is apt to freeze, or ſleep, or flat in a long continued Prayer, or form; it is neceſſary therefore for the edifying of us therein, to be often called upon and awakened by frequent* Amens, *to be excited and ſtirred up by mutual exultations, provocations, petitions, holy contentions and ſtrivings, which ſhall moſt ſhew his own, and ſtir up others zeal to the glory of God. For this purpoſe alternate Reading, Repetitions and Reſponſals, are far better than a long tedious Prayer: Nor is this our opinion only, but the Judgement of former Ages, as appears by the practice of ancient Chriſtian Churches, and of the Jewes alſo. But it ſeems they ſay to be againſt the Scripture, wherein the Miniſter is appointed for the People in publick Prayers, the peoples part being to attend with ſilence, and to declare their aſſent in the cloze, by ſaying* Amen; *if they mean that the people in publick Services muſt only ſay this word* Amen, *as they can no more prove it in Scriptures, ſo it doth certainly ſeem to them, that it cannot be proved; for they directly practiſe the contrary in one of their principal parts of Worſhip, ſinging of Pſalms, where the people bear as great a part as the Miniſter. If this way be done in* Hopkin's, *why not in* David's *Pſalms? if in Meetre, why not in Proſe? if in a Pſalm, why not in a Letany?*]

Socrat. l. 6. cap. 8. Theodor. l. 2. c. 24. 2 Chron. 7. 1, 4. Ezra 3. 11.

Reply. What is moſt for edification, is beſt known by experience, and by the reaſon of the thing; For the former, you are not

not the Maſters of all mens experience, but of your own, and others that have acquainted you with the ſame, as theirs: We alſo may warrantably profeſſe in the name of our ſelves, and many thouſands of ſober pious perſons, that we experience that theſe things are againſt our edification, and we beſeech you do not by us, what you would not do by the poor labouring ſervants of your family, to meaſure them all their dyet for quality or quantity, according to your own appetites, which they think are diſeaſed, and would be better, if you work'd as hard as they; And we gave you ſome of the reaſons of our judgment. 1. Though we have not ſaid that the people may not in pſalmes to God concur in voice, (we ſpeak of prayer which you ſhould have obſerved) and though we only concluded it agreeable to the Scripture practice, for the people in prayer to ſay but their *Amen*, yet knowing not from whom to underſtand the will of God, and what is pleaſing to him, better than from himſelf, we conſidered what the Scripture ſaith of the ordinary way of publick worſhip; and finding ordinarily that the people ſpoke no more in prayer (as diſtinct from Pſalmes and praiſe) than their *Amen*, or meer conſent, we deſired to imitate the ſureſt pattern. 2. As we find that the Miniſter is the mouth of the people to God in publick (which Scripture, and the neceſſity of order, do require) ſo we were loath to countenance the peoples invading of that Sacred Office, ſo far as they ſeem to us to do; 1. By reading half the Pſalmes and Hymnes; 2. By ſaying half the Prayers, as the Miniſter doth the other half; 3. By being one of them the mouth of all the reſt in the Confeſſion at the Lords Supper; 4. By being the only Petitioners, in the far greateſt part of all the Letanie, by their [good Lord deliver us] and [we beſeech thee to hear us good Lord] while the Miniſter only reciteth the matter of the prayer, and maketh none of the Requeſt at all, we fear leſt by parity of reaſon, the people will claim the work of preaching, and other parts of the Miniſterial Office; 3. And we mentioned that which all our ears are witneſſes of, that while half the Pſalmes, and Hymnes, *&c.* are ſaid by ſuch of the people as can ſay them, the murmure of their voices in moſt Congregations, is ſo intelligible and confuſed, as muſt hinder

the

the edification of all the reſt; For who is edified by that which he cannot underſtand? we know not what you mean by citing 2 *Chron.* 7. 1, 4. *Ezra* 3. 11. where there is not a word of publick prayer, but in one place of an Acclamation, upon an extraordinary ſight of the Glory of the Lord, which made them praiſe the Lord, and ſay, [He is good, for his Mercy is for ever] When the prayer that went before was ſuch as you call [a long tedious prayer] uttered by *Solomon* alone without ſuch breaks, and diſcants; And in the other places is no mention of prayer at all, but of ſinging praiſe, and that not by the people, but by the Prieſts, and Levites, ſaying the ſame words [for he is good, for his Mercy endures for ever towards *Iſrael.*] The people are ſaid to do no more than ſhout with a great ſhout, becauſe the foundation of the houſe was laid: and if ſhouting be it that you would prove, it's not the thing in queſtion. Let the ordinary mode of praying in Scripture be obſerved, in the Prayers of *David*, *Solomon*, *Ezra*, *Daniel*, or any other, and if they were by breaks, and frequent beginnings and endings, and alternate interlocutions of the people, as yours are, then we will conform to your mode, which now offends us; But if they were not, we beſeech you reduce yours to the examples in the Scripture: we deſire no other rule to decide the Controverſie by. As to your Citation, 1 *Socrat.* there tells us of the alternate ſinging of the *Aruians* in the reproach of the Orthodox, and that *Chryſoſtome* (not a *Synod*) compiled Hymnes to be ſung in oppoſition to them in the ſtreets, which came in the end to a Tumult and Bloodſhed. And hereupon he tells us of the original of alternate ſinging. *viz.* a pretended viſion of *Ignatius*, that heard Angels ſing in that order. And what is all this to alternate reading, and praying, or to a Divine Inſtitution, when here is no mention of reading, or praying, but of ſinging Hymnes? And that not upon pretence of Apoſtolical Tradition, but a viſion of uncertain credit. *Theodor.* alſo ſpeaketh only of ſinging Pſalmes alternately, and not a word of reading or praying ſo; And he fetcheth that way of ſinging alſo as *Socrat.* doth, but from the Church at *Antioch*, and not from any pretended doctrine, or practiſe of the Apoſtles; And neither of them ſpeaks a word of the neceſſitie of it, or of forcing any to it, ſo that all theſe your Citations, ſpeaking not a word

word ſo much as of the very Subjects in queſtion, are marvellouſly impertinent. The words [their Worſhip] ſeem to intimate, that ſinging Pſalms is part (of our Worſhip) and not of yours, we hope you diſown it not; for our parts we are not aſhamed of it, your diſtinction between *Hopkin*'s and *David*'s Pſalms, as if the Meetre allowed by Authority to be ſung in Churches made them to be no more *David*'s Pſalms, ſeemeth to us a very hard ſaying. If it be becauſe it is a Tranſlation, then the Proſe ſhould be none of *David*'s Pſalms neither, nor any Tranſlation be the Scripture. If it be becauſe it is in Meetre, then the exacteſt Tranſlation in Meetre ſhould be none of the Scripture. If becauſe it's done imperfectly, then the old Tranſlation of the Bible, uſed by the Common-Prayer-book, ſhould not be Scripture. As to your reaſon for the ſuppoſed priority, 1. Scripture examples telling us, that the People had more part in the Pſalms, than in the Prayers or Readings, ſatisfie us, that God and his Church then ſaw a diſparity of Reaſon. 2. Common obſervation tells us, that there is more Order and leſs hindrance of Edification in the Peoples ſinging, than in their Reading, and Praying together vocally.

N. 5. Sect. 1.

[*It is deſired that nothing ſhould be in the Liturgy, which ſo much as ſeems to countenance the obſervation of* Lent *as a religious Faſt, and this as an expedient to Peace, which is in effect to deſire, that this our Church may be contentious for Peace ſake, and to divide from the Church Catholick, that we may live at unity among our ſelves: For Saint* Paul *reckons them amongſt the lovers of Contention, who ſhall oppoſe themſelves againſt the Cuſtome of the Churches of God; that the religious obſervation of* Lent *was a Cuſtome of the Churches of God, appeares by the Teſtimonies following*, Chryſoſt. Ser. 11. in Heb. 10. Cyrill. Catec. myſt. 5. St. Auguſt. Ep. 119. ut 40. dies ante Paſcha obſervetur, Eccleſiæ conſuetudo roboravit: *and St.* Hierom ad Marcell, *ſaies, it was* ſecundum traditionem Apoſtolorum; *This Demand then tends not to Peace, but Diſſention. The faſting Forty daies may be in imitation of our Saviour, for all that is here ſaid to the contrary; for though we cannot arrive to his perfection, abſtaining wholly from meat ſo long, yet we may faſt forty daies together, either* Cornelius *his Faſt, till three of the Clock afternoon,*

ternoon, or Saint Peter's *faſt till noon, or at leaſt* Daniel's *faſt, abſtaining from Meats and Drinks of delight, and thus far imitate our Lord.*]

Reply. If we had ſaid, that the Church is contentious, if it adore God in kneeling on the Lords daies, or uſe not the White Garment, Milk and Honey after baptiſm, which had more pretence of Apoſtolical tradition, and were generally uſed more anciently than *Lent*, would you not have thought we wronged the Church? if the purer times of the Church have one Cuſtome, and later times a contrary, which muſt we follow? or muſt we neceſſarily be contentious for not following both? or rather may we not by the example of the Church that changeth them, be allowed to take ſuch things to be matters of Liberty, and not neceſſity? If we muſt needs conform to the Cuſtome of other Churches in ſuch things, or be contentious, it is either becauſe God hath ſo commanded, or becauſe he hath given thoſe Churches Authority to command it: If the former, then what Churches or what Ages muſt we conforme to? If all muſt concurr to be our patterne, it will be hard for us to be acquainted with them ſo far as to know of ſuch Concurrences: And in our Caſe we know that many do it not; If it muſt be the moſt, we would know where God commandeth us to imitate the greater number, though the worſe; or hath ſecured us that they ſhall not be the worſt? or why we are not tied rather to imitate the purer Ages than the more corrupt? If it be ſaid, that the Church hath Authority to command us, we deſire to know what Church that is, and where to be found, and heard, that may command *England*, and all the Churches of his Majeſty's Dominions. If it be ſaid to be a General Council; 1. No General Council can pretend to more Authority than that of *Nice*, whoſe 20th Canon, back'd with Tradition and common pratice, now bindes not us, and was laid by without any Repeal by following Councils. 2. We know of no ſuch things as General Councils, at leaſt that have bound us to the religious obſervation of *Lent*. The Biſhops of one Empire could not make a General Council. 3. Nor do we know of any ſuch

power

power that they have over the univerſal Church, there being no viſible head of it, or Governours to make univerſal Laws, but Chriſt, (as *Rogers* on the 20. Article fore-cited ſhews) our 21. Article ſaith that [General Councils may not be gathered together without the Commandment and Will of Princes] and doubtleſs all the Heathen, and Mahomitans, and all the contending Chriſtian Princes, will never agree together, (nor never did) to let all their Chriſtian ſubjects concurre to hold a General Council. It ſaith alſo [and when they be gathered together (foraſmuch as they be an Aſſembly of men, whereof all be not governed with the Spirit and Word of God) they may erre, and ſometimes have erred, even in things pertaining unto God; therefore things ordained by them, as neceſſary to Salvation, have neither ſtrength nor authority, unleſſe it may be declared that they be taken out of the Holy Scriptures;] And if they may erre in things pertaining unto God, and ordained by them as neceſſary to Salvation] much more in leſſer things. And are we contentious if we erre not with them? Our 39. Article determineth this Controverſie, ſaying, [It is not neceſſary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and changed according to the diverſity of Countryes, times, and mens manners, ſo that nothing be ordained againſt Gods Word.] And after [every particular, or national Church, hath authority to ordain, change, or aboliſh Ceremonies, or Rites of the Church, ordained only by mans authority, ſo that all things be done to edifying] they that believe not this, ſhould not ſubſcribe it, nor require it of others. As for the Teſtimonies cited by you, they are to little purpoſe. We deny not that the Cuſtom of obſerving Lent, either fewer dayes or more, was as Antient as thoſe Authors. But 1. That Lent was not known or kept in the 2d. or 3d. Ages, you may ſee as followeth. *Tertul. de jejun. l. 2. cap.* 14. pleading for the Montaniſts, [*Si omnem in tertium deſinentem temporum, & dierum, & menſium, & annorum e-*

vasit Apostolus, cur Pascha celebremus anno circulo in mense primo? cur quadragesimæ inde diebus in omni exultatione decurrimus? cur stationibus quartam & sextam, sabbati dicamus? & jejuniis Parasceven? quanquam nec etiam sabbatum si quando continuatis; nunquam nisi in Pascha jejunandum, &c. And cap. 15. excusing that rigor of their Fasts [*quantula est apud nos interdictio ciborum, duus in anno. Hebdomadas xerophagiarum nec totas; exceptis scilicet sabbatis, & dominicis offerimus Deo*; The old general Fast at that time was only the voluntary unconstrained fasting on *Good Friday*, & after that on one or two dayes more, and then on six; *Irænæus* in a fragment of an Epist. in *Euseb. Hist. lib. 5. cap. 26. Gr. Lat.* 23. saith, (the Controversy is not only of the day of *Easter*, but of the kind of Fast it self: for some think they should fast one day, some two, others more, some measure their day by 40. hours of day and night; and this variety of those that observe these Fasts began not now in our Age, but long before us with our Ancestors, who as is most like, propagated to posterity the Custom which they retain, as brought in by a certain simplicity, and private will; And yet all these lived peaceably among themselves, and we keep peace among our selves, and the difference of Fasting is so far from violating the consonancy of Faith, as that it even commendeth it.] Thus *Irænæus*, (read the rest of the Chapter) thus is the true reading confessed by *Bellarmine*, *Rigaltius*, &c. and *Dionys. Alexand. Ep. Can. ad Basil. pag.* 881. *Balsam.* saith, [nor do all equally and alike sustain those six dayes of Fasting; but some passe them all Fasting, some two, some three, some four, some more;] And the Catho-

Here in *Tert. de jejun. cap.* 2. say, *neque de ceteri differentur jejuniis, ex arbitrio, non ex imperio novæ disciplinæ, pro temporibus & causis uniuscujusque sic & Apostoli observasse, nullum aliud imponentes jugum veteribus, & in communi omnibus observandorum jejuniorum*; And *Socrat.* admireth at many Countries, that all differed about the number of dayes, and yet all called it *Quadragesima, lib.* 5 *c.* 22. *Lat. Gr.* 21. So *Sozomen lib.* 7. *c.* 19. *Gr. & Niceph. lib.* 12. *cap.* 34. which may help you to expound *Hierom*, and the rest cited by you, as *Rigaltius* doth *ad Tertul. de jejun.* 128. as shewing that they did it with respect to Christs 40. dayes fast, but not as intending any such thing themselves as any fast of 40. dayes. It is against the *Montanists*, that the *Quadragesima* was but once a year that *Hierom* useth the title of Apostolick tradition. And how to expound him, see *Epist. ad Lucin.* [*ut aquegue provincia abundet in suo sensu, & precepta Majorum leges Apostolicas arbitretur*;] But saith *August. ad Casulan. Ep.* 86. [*In Evangelicis & Apostolicis literis, totoque Instrumento quod appellatur Testamentum Novum, animo id revolens video præceptum esse jejunium: quibus autem diebus non oportet jejunare, & quibus oporteas, præcepto Domini vel Apostolorum non invenio definitum.*] And that Christians abstinance in Lent was voluntary [*quanto magis quisque vel minus voluerit, vel potuerit.*] *August.* affirmeth, *cont. Faustum Manich. lib.* 30. *cap.* 5. And *Socrat. ubi supr.* saith. [*ac quoniam nemo de eare præceptum literarum monumentis proditum potest ostendere, perspicuum est Apostolos liberam potestatem in eadem cujusque menti, ac arbitrio permisisse: ut quisque nec metu, nec necessitate inductus quod bonum sit ageret.*]

And *Prosper de vit. Contempl. li. 2. C. 24. verumtamen sic jejunare, vel abstinere debemus ut nos non jejunandi, vel abstinendi necessitate subdamus, ne jam devoti, sed invitis, rem voluntariam faciamus.*] And *Cassianus, lib. 2. col. 21. cap. 30.* saith [*in primitivâ ecclesiâ equale fuisse jejunium per totum annum: Ac frigescente devotione, cum negligerentur jejunia inductum Quadragesimæ Sacramentum.* But when you come to describe your fast, you make amends for the length, by making it indeed no fast; To abstain from meats and drinks of delight,] where neither the thing, nor the delight, is profitable to further us in our duty to God, is that which we take to be the duty of every Christian all the year, as being a part of our mortification, and self denyal; who are commanded to Crucifie the flesh, and to make no provision to satisfie the lusts of it, and to subdue our bodies; But when those meats and drinks do more help than hinder us in the service of God, we take it to be our duty to use them, unless when some other accident forbids it, that would make it otherwise more hurtful; And for fasting till noon, we suppose it is the ordinary way of dyet to multitudes of Sedentary persons, both Students, and Tradesmen, that find one meal a day sufficient for nature: If you call this fasting, your poor Brethren fast all their life time, and never knew that it was fasting; But to command hard Labourers to do so, is but to make it a fault to have health, or to do their necessary work. We beseech you bring not the Clergy under the suspition of Gluttony, by calling our ordinary wholesome temperance by the name of fasting: sure Princes may feed as fully and delightfully as we; yet *Solomon* saith [woe to thee O Land when thy King is a Child, and thy Princes eat in the morning; Blessed art thou O Land when thy King is the Son of Nobles, and thy Princes eat in due season, for strength, & not for drunkenesse; For meer sensual delight it is never lawful; And when it is for strength it is not to be forbidden, unless when by accident it will infer a greater good to abstain, *Eccl.* 20. 16. 17. so *Prov.* 31. 4. 6. It is not for Kings to drink wine, nor for Princes strong drink; give strong drink to him that is ready to perish, and wine to those that be of heavy hearts.]

Nor

[*Nor does the Act of Parliament* 5 Elizab. *forbid it, we dare not think a Parliament did intend to forbid that which Christ his Church hath commanded; Nor does the Act determine any thing about* Lent *Fast, but only provide for the maintenance of the Navy, and of Fishing in order thereunto, as is plain by the Act. Besides we conceive that we must not so interpret one Act, as to contradict another, being still in force and unrepealed. Now the Act of* 1 Eliz. *confirmes the whole Liturgy, and in that the religious keeping of* Lent, *with a severe penalty upon all those, who shall by open words speak any thing in derogation of any part thereof, and therefore that other Act of* 5 Elizab. *must not be interpreted to forbid the religious keeping of* Lent.] 5. 4.

Reply. If when the expresse words of a Statute are cited, you can so easily put it off, by saying (it does not forbid it,) and you dare not think that a Parliament did intend to forbid that which Christ his Church hath commanded,) and (you must not interpret it as contradicting that Act which confirms the Liturgy,) we must think that indeed we are no lesse regardful of the Laws of the Governours than you; But first, we understand not what Authority this is that you set against the King and Parliament, as supposing they will not forbid what it commands? You call it Christs Church, we suppose you mean not Christ himself, by his Apostles infallibly directed and inspired: If it be the National Church of *England*, they are the Kings Subjects; and why may he not forbid a Ceremony which they command; or why should they command it if he forbid it? If it be any Foreign Church, ther's none hath power over us. If it be any pretended head of the Church universal, whether Pope or generall Council, having power to make Laws that bind the whole Church, it is a thing so copiously disproved by Protestants against both the Italian and French Papists, that we think it needlesse to confute it, nor indeed dare imagine that you intend it. We know not therefore what you mean; But whatever you mean you seem to contradict the forecited Article of the Church of *England*, that makes all humane Laws about Rites and Ceremonies of the Church to be unchangeable, by each particular National Church; And that it is not necessary that Ceremonies or Traditions be in all places one, or utterly like: we most earnestly beseech you be cautious how you obtrude upon us a Foreign Power, under the name of Christs Church, that may command Ceremonies which King and Parliament may not forbid, whether it be one man or a thousand, we fear it is against our Oathes of Allegiance and Supremacy, for us

to own any such Power. And (not presuming upon any immodest challenge) we are ready in the defence of those Oathes, and the Protestant Religion, to prove against any in an equal conference, that there is no such Power, and for the Statute, let the words themselves decide the Controversy, which are these [*Be it Enacted that whosoever shall by Preaching, Teaching, Writing, or open speech, notifie that any eating of Fish, or forbearing of Flesh, mentioned in this Statute, is of any necessity for the saving of the Soul of man, or that it is the Service of God, otherwise than as other Politick Laws are, and be, that than such persons are and shall be punished, as the spreaders of false news are, and ought to be.*] And whereas you say the Act determines not any thing about Lent Fast, it speaks against eating Flesh, (on any days now usually observed as Fish days: and Lent is such, and the sense of the Act for the Liturgy may better be tryed by this, which is plain, than thus reduced to that which is more obscure.

N. 6. [*The observation of Saints dayes, is not as of Divine, but Ecclesiastical Institution, and therefore it is not necessary that they should have any other ground in Scripture, than all other Institutions of the same nature, so that they be agreeable to the Scripture in the general end, for the promoting piety, and the observation of them was antient, as appears by the Rituals, and Liturgies, and by the joynt consent of Antiquity, and by the antient translation of the Bible, as the Syriack and Ethiopick, where the Lessons appointed for Holydayes, are noted and set down, the former of which was made near the Apostles times, Besides our Saviour himself kept a Feast of the Churches Institution, viz. the Feast of the Dedication, S. Jo. 12. 22. The choice end of these dayes being not fasting, but the exercise of Holy Duties, they are fitter called Holydayes, than Festivals, and though they be all of like nature, it doth not follow that they are equal; The people may be dispensed with for their work, after the Service, as Authority please h, The other names are left in the Calender, not that they should be so kept as Holydayes, but they are useful for the preservation of their memories, and for other reasons, as for Leases, Law-dayes, &c.*]

Reply. The antiquity of the Translations mentioned is far from being of determinate certainty: we rather wish than hope that the Syriack could be proved to be made near the Apostles times; But however, the things being confessed of humane Institution, and no Forreign Power having any Authority to command his Majesties Subjects, and so the imposition being only by our own Governours,

we

we humbly crave that they may be left indifferent, and the unity or peace of the Church, or Liberty of the Miniſters not laid upon them.

N. 7. §. 1.

[*This makes the Liturgy void, if every Miniſter may put in, and leave out all at his diſcretion.*]

Repl. You miſtake us: we ſpeak not of putting in, and leaving out, of the Liturgy, but of having leave to intermix ſome exhortations or prayers beſides, to take off the deadneſſe which will follow, if there be nothing but the ſtinted Forms; we would avoid both the extreme that would have no forms, and the contrary extremes that would have nothing but forms; But if we can have nothing but extremes, there's no remedy, its not our fault. And this moderation and mixture which we move for, is ſo far from making all the Liturgy void, that it will do very much to make it attain its end, and would heal much of the diſtemper which it occaſioneth, and conſequently would do much to preſerve the reputation of it. As for inſtance, at beſides the Forms in the Liturgy, the Miniſter might at Baptiſm, the Lords Supper, Marriage, *&c.* interpoſe ſome ſuitable exhortation or prayer upon ſpecial occaſion when he finds it needful. Should you deny this at the viſitation of the Sick, it would ſeem ſtrange, and why may it not be granted at other times: It is a matter of far greater trouble to us, that you would deny us and all Miniſters the Liberty of uſing any other Prayers beſides the Liturgy then that you impoſe theſe

[*The gift or rather ſpirit of Prayer conſiſts in the inward graces of the ſpirit, not in* ex tempore *expreſſions, which any man of natural parts, having a volnable tongue, and audacity, may attain to without any ſpecial gift.*] §. 2.

Repl. All inward Graces of the ſpirit, are not properly called the ſpirit of Prayer, nor is the ſpirit of Prayer that gift of Prayer which we ſpeak of; Nor did we call it by the name of a ſpecial gift,) nor did we deny that ordinary men of natural parts and voluable tongues may attain it; But yet we humbly conceive that as there is a gift of Preaching, ſo alſo of Prayer, which God beſtows in the uſe of means, diverſified much according to mens natural parts, & their diligence, as other acquired abilities are, but alſo much depending on that grace that is indeed ſpecial, which maketh men love

love and reliſh the holy ſubjects of ſuch ſpiritual ſtudies, and the holy exerciſe of thoſe Graces that are the ſoul of Prayer, and conſequently making men follow on ſuch exerciſes with delight and diligence, and therefore with ſucceſs; And alſo God is free in giving, or denying his bleſſing to mans endeavours. If you think there be no Gift of Preaching, you will too diſhonourably level the Miniſtry: If Reading be all the Gift of Prayer or Preaching, there needs no great underſtanding or learning to it. Nor ſhould Cobblers and Tinkers be ſo unfit men for Miniſters as they are thought; Nor would the reaſon be very apparent, why a Woman might not ſpeak by Preaching, or praying in the Church.

§. 3. [*But if there be any ſuch Gift as is pretended, it is to be ſubject to the Prophets, and to the Order of the Church.*]

Repl. The Text ſpeaks (as Dr. *Hammond* well ſhews) of a ſubjection to that Prophet himſelf, who was the Speaker; Inſpiration excluded not the prudent exerciſe of Reaſon; But it is a ſtrange ordering, that totally excludeth the thing ordered. The Gift of Preaching (as diſtinct from reading) is to be orderly and with due ſubjection exerciſed; But not to be on that pretence extinguiſhed and caſt out of the Church: And indeed if you ſhould command it, you are not to be obeyed, whatever we ſuffer; And why then ſhould the Gift of Prayer (diſtinct from reading) be caſt out.

§. 4. [*The miſchiefs that come by Idle, Impertinent, Ridiculous, ſometimes Seditious, Impious, and Blaſphemous expreſſions under pretence of the Gift, to the diſhonour of God, and ſcorn of Religion, being far greater than the pretended good of exerciſing the Gift: It is fit that they who deſire ſuch liberty in publike devotions, ſhould firſt give the Church ſecurity, that no private opinions ſhould be put into their Prayers, as is deſired in the firſt Propoſal, and that nothing contrary to the Faith ſhould be uttered before God, or offered up to him in the Church.*]

Repl. The miſchiefs which you pretend, are Inconveniencies attending humane Imperfection, which you would cure with a miſchief; Your Argument from the abuſe againſt the uſe is a palpable Fallacy, which caſt out Phiſicians in ſome Countries, and rooted

up

up Vines in others, and condemneth the reading of the Scriptures in a known Tongue among the Papists; If the Apostles (that complained then so much of Divisions, and preaching false Doctrines, and in envy and strife, *&c.*) had thought the way of Cure had been, in sending Ministers about the world, with a Prayer-book, and Sermon-book, and to have tied them only to read either one or both of these, no doubt but they would have been so regardful of the Church, as to have composed such a Prayer-book, or Sermon-book themselves, and not left us to the uncertainties of an Authority not infallible, nor to the Divisions that follow the Impositions of a questionable power, or that which unquestionably is not Universal, and therefore can procure no universal Concord. If one man among you draw up a form of Prayer, it is his single conception: And why a man as learned and able may not be trusted to conceive a Prayer, for the use of a single Congregation, without the dangers mentioned by you, as one man to conceive a Prayer for all the Churches in a Diocess or a Nation? we know not; These words (*That the mischief is greater than the pretended good*) seem to expresse an unjust Accusation, of ordinary conceived prayer, and a great undervaluing of the benefits: If you would intimate that the Crimes expressed by you are ordinarily found in Ministers prayers, we that hear so much more frequently than you, must profess we have not found it so (allowing men their different measures of Exactness, as you have even in writing) Nay to the praise of God we must say, that muluitudes of private men can ordinarily pray without any such Imperfection, as should nauseate a sober person, and with such seriousness, and aptness of Expression as is greatly to the benefit and comfort of our selves, when we joyn with them; And if such general Accusations may serve in a matter of publick, and common fact, there is no way for the Justification of the Innocent. And that it is no such common guilt, will seem more probable to them that consider, that such conceived Prayers, both prepared and extemperate, have been ordinarily used in the Pulpits in *England*, and *Scotland*, before our dayes till now, and there hath been power enough in the Bishops and others, before the Wars, to punish those that speak Ridiculously, Seditiously, Impiously, or Blasphemously; And yet so few are the Instances (even when jealousie was most busy) of Ministers punished, or once accused of any such fault in Prayer, as that we find it not easy to remember any considerable number of them: There being great numbers punished for not reading the

Book, for playing on the Lords dayes, or for preaching too oft, and such like, for one that was ever questioned for such kind of praying. And the former shewed that it was not for want of will to be severe, that they spared them as to the latter. And if it be but few that are guilty of any intolerable faults of that nature in their Prayers, we hope you will not go on to believe, that the mischiefs that come by the failings of those few, are far greater than the benefit of conceived prayer by all others. We presume not to make our Experiences, the measure of yours, or of other mens. You may tell us what doth most good, or hurt to your selves, and those that have so communicated their Experiences to you; But we also may speak our own, and theirs that have discovered them to us. And we must seriously profess, that we have found far more benefit to our selves, and to our Congregations (as far as our Conference, and Converse with them, and our observation of the effects alloweth us to discern) by conceived Prayers, than by the Common-Prayer-book, We find that the benefit of conceived Prayer is to keep the mind in serious Employment, and to awaken the affections, and to make us fervent, and importunate, And the Inconvenience is that some weak men are apt as in Preaching and Conference, so in Prayer to shew their weakneſſe, by some unapt Expressions, or disorder, Which is an evil no way to be compared, with the fore-mentioned good, considering that it is but in the weak, and that if that weakneſſe be so great as to require it, forms may be imposed on those few, without imposing them on all for their sakes (as we force not all to use Spectacles, or Crutches, because some are purblind or lame) and considering that God heareth not Prayers, for the Rhetorick, and handsome Cadencies, and neatneſſe of Expression, but will bear more with some Incuriosity of words (which yet we plead not for) than with an hypocritical, formal heartleſſe, lip-service; For he knoweth the meaning of the Spirit even in the groans, which are not uttered in words; And for the Common-Prayer our Observation telleth us, that though some can use it judiciously, seriously, and we doubt not profitably, yet as to the most of the vulgar, it occasioneth a relaxing of their attention, and intention, and a lazie taking up with a Corps, or Image of devotion, even the service of the lips, while the heart is little sensible of what is said. And had we not known it we should have thought it incredible, how, utterly ignorant abundance are of the sence of the words which they hear, and repeat themselves from day to day even about

about Christ himself, and the Essentials of Christianity. It is wonderful to us to observe that rational Creatures can so commonly seperate the words from all the sense and life, so great a help or hinderance even to the understanding, is the awakening or not awakening of the Affections about the things of God; And we have already shewed you many unfit Expressions in the Common-Prayer-book, especially in the Epistles and Gospels, through the faultinesse of your Translations, as *Eph.* 3. 15. (*Father of all*, that is called, *Father in Heaven and Earth*) *And that Christ was found in his Apparel as a man*) *That Mount* Sinai *is* Agar *in* Arabia, *and bordereth upon the City now called* Jerusalem) Gal. 4. 25. (*This is the Sixth Month which is called Barren*) Luke 1. (*And when men be drunk*) John 2. with many such like, which are parts of your publick worship; And would you have us hence conclude, that the mischiefs of such Expressions are worse, than all the benefits of that worship: And yet there is this difference in the Cases, that weak & rash Ministers were but here and there one; But the Common-Prayer is the service of every Church, and every day had we heard any in extemporary Prayer use such unmeet Expressions, we should have thought him worthy of sharp reprehension, yea though he had been of the younger or weaker sort; Divers other unfit Expressions, are mentioned in the Exceptions of the late Arch-Bishop of *York*, and Primate of *Ireland*, and others (before spoken of) And there is much in the prejudice or diseased Curiosity of some hearers, to make words seem Idle, Impertinent, or Ridiculous which are not so (and which perhaps they understand not) some thought so of the inserting in the late Prayer-book, the private opinion of the Souls departed praying for us; and our praying for the benefit of their prayers; As for the security which you call for, (though (as is shewed) you have given us none at all against such errors in your forms, yet) we have before shewed you, that you have as much as among imperfect men can be expected: The same that you have, that Physicians shall not murther men, and that Lawyers and Judges shall not undoe men, and that your Pilate shall not cast away the ship, you have the power in your hands of taking or refusing as they please or displease you, and of judging them by a known Law for their proved miscarriages, according to the quality of them, and what would you have more.

[*To prevent which mischief the former Ages knew no better way*, § 5.

than to forbid any Prayers in publick, but such as were prescribed by publick Authority: Con. Carthag. Can. 106. Milen. Can. 12.]

Repl. To what you allege out of two Councils, we answer, 1. The Acts of more venerable Councils are not now at all observed (as *Nice* 1. *Can. ult.* &c.) nor many of these same which you cite. 2. The Scripture, and the constant practice of the more antient Church allowed what they forbid. 3. Even these Canons shew that then the Churches thought not our Liturgy to be necessary to their Concord: Nor indeed had then any such form imposed on all, or many Churches to that end. For the Can. of Counc. Carth.) we suppose you meant Council 3. Can. 23.) mentioneth Prayers even at the Alter, and alloweth any man to describe and use his own Prayers, so he do but first, *cum institutionibus fratribus eas conferre*, Take advice about them with the abler Brethren. If there had been a stated form before imposed on the Churches, what room could there be for this course. And even this much seems but a Caution, made newly upon some late abuse of Prayer. The same we may say *de Concil. Male Can.* 12.: If they were but *a prudentioribus tractata, vel comprobata in Synodo*, new Prayers might by any man at any time be brought in, which sheweth they had no such stated publick Liturgy as is now pleaded for. And even this seemeth occasioned by Pelagianisme, which by this Caution they would keep out.

We hope your omission of our 8*th.* desire (for the use of the new Translation) intimateth your grant that it shall be so; But we marvel then that we find among your Concessions, the alteration of no part but the Epistles and Gospels.

N. 9. [*As they would have no Saints dayes observed by the Church, so no Apocriphal Chapter read in the Church, but upon such a reason, as would exclude all Sermons, as well as Apocripha*, viz. *because the holy Scriptures contain in them all things necessary either in Doctrine to be believed, or in duty to be practised; if so, why so many unnecessary Sermons? why any more but reading of Scriptures? If notwithstanding their sufficiency, Sermons be necessary, there is no reason why these Apocriphal Chapters should not be as useful, most of them containing excellent discourses, and rules of mortality, it is heartily to be wished*

that

that Sermons were as good; if their fear be that by this means those Books may come to be of equal esteem with the Canon, they may be secured against that by the Title which the Church hath put upon them, calling them Apocriphal, and it is the Church's testimony which teacheth us this difference, and to leave them out, were to cross the practice of the Church in former Ages.]

Repl. We hoped when our desires were delivered in writing they would have been better observed and understood: We asked not (that no Apocriphal Chapter may be read in the Church,) but that none may be read (as Lessons) for so the Chapters of holy Scripture there read, are called in the Book, and to read them in the same place under the same title, without any sufficient note of distinction, or notice given to the people that they are not Canonical Scripture, they being also bound with our Bibles) is such a temptation to the vulgar to take them for Gods Word, as doth much prevail, and is like to do so still. And when Papists second it with their confident affirmations, that the Apocriphal Bookes are Canonical, well refelled by one of you, the R. Reverend Bishop of *Durham*,) we should not needlesly help on their successe. If you cite the Apocripha as you do other humane writings, or read them as Homilies, (when and where there is reason to read such) we speak not against it,) to say that the people are secured by the Churches calling them Apocripha, is of no force, till experience be proved to be dis-regardable, and till you have proved that the Ministers is to tell the people at the reading of every such Chapter that it is but Apocriphal, and that the people all understand Greek so well as to know what Apocripha signifieth. The more sacred and honourable are these Dictates of the holy Ghost recorded in Scripture, the greater is the sin, by reading the Apocripha, without sufficient distinction to make the people believe that the writings of man are the Revelation and Laws of God; And also we speak against the reading of the Apocripha, as it excludeth much of the Canonical Scriptures, and taketh in such Books in their stead, as are commonly reputed fabulous. By this much you may see how you lost your Answer by mistaking us, and how much you will sin against God, and the Church, by denying our desire.

N. 10. [*That the Minister should not read the Communion Service at the Communion Table, is not reasonable to demand, since all the Primitive Church used it, and if we do not observe that golden Rule, of the venerable Council of* Nice, *Let antient customes prevail, till reason plainly requires the contrary: We shall give offence to sober Christians by a causeless departure from Catholick usage, and a great advantage to enemies of our Church, than our Brethren I hope would willingly grant, The Priest standing at the Communion Table, seemeth to give us an invitation to the holy Sacrament, and minds us of our duty,* viz. *To receive the holy Communion, some at least every Sunday, and though we neglect our duty, it is fit the Church should keep her standing.*]

Repl. We doubt not but one place in it self is as lawful as another, but when you make such differences as have misleading intimations, we desire it may be forborn. That all the Primitive Church used when there was no Communion in the Sacrament, to say Service at the Communion Table, is a crude assertion, that must have better proof before we take it for convincing, and it is not probable, because they had a Communion every Lords day: And if this be not your meaning, you say nothing to the purpose: To prove that they used it when there was a Communion, is no proof that they used it when there was none; And you your selves devise many things more universally practised than this can at all be fairly pretended to have been. The Council of *Nice* gives no such golden Rule as you mention; A Rule is a general applyable to particular Cases, the Council only speaks of one particular; Let the antient Custom continue in *Ægypt*, *Lybia*, and *Pentapolis*, that the Bishop of *Alexandria* have the power of them all;) The Council here confirmeth this particular Custom, but doth not determine in general of the Authority of Custom. That this should be called a Catholick usage shews us how partially the word (Catholick) is sometimes taken. And that this much cannot be granted, at least we advantage the enemies of the Church, doth make us wonder whom you take for its enemies, and what is that advantage which this will give them; But we thank you that here we find our selves called Brethren, when before we are not so much as spoken to, but your

your ſpeech is directed to ſome other (we know not whom) concerning us, your reaſon is that which is our reaſon to the contrary, you ſay (The Prieſt ſtanding at the Communion Table ſeems to give us an Invitation to the holy Communion, *&c.*) what when there is no Sacrament by himſelf or us intended? no warning of any given? no Bread and Wine prepared? Be not deceived, God is not mocked. Therefore we deſire that there may be no ſuch ſervice at the Table when no Communion is intended, becauſe we would not have ſuch groſſe diſſimulation uſed in ſo holy things, as thereby to ſeem (as you ſay) to invite Gueſts when the Feaſt is not prepared, and if they came we would turn them empty away. Indeed if it were to be a private Maſs, and the Prieſt were to receive alone for want of Company, and it were really deſired that the people ſhould come, it were another matter; Moreover there is no Rubrick requiring this ſervice at the Table.

[*It is not reaſonable that the word* Miniſter *ſhould be only uſed in the Liturgy, forſince ſome parts of the Liturgy may be performed by a Deacon, others by none under the Order of a Prieſt,* viz. *Abſolution, Conſecration, it is fit that ſome ſuch word as Prieſt, ſhould be uſed for thoſe Offices, and not Miniſter, which ſignifies at large every one that miniſters in that holy Office, of what Order ſoever he be; The word* Curate *ſignifying properly all thoſe who are truſted by the Biſhops, with Cure of Souls, as antiently it ſignified, is a very fit word to be uſed, and can offend no ſober perſon. The word* Sunday *is antient.* Juſt. Mart. *Ap.* 2. *And therefore not to be left off.*] N. 12.

Repl. The word (*Miniſter*) may well be uſed in ſtead of Prieſt and Curates, , though the word (*Deacon*) for neceſſary diſtinction ſtand; yet we doubt not but (*Prieſt*) as it is but the Engliſh of *Presbyter*) is lawful; But it is from the common danger of miſtake, and abuſe that we argue. That all Paſtors elſe are but the Biſhops Curates, is a Doctrine that declares, the heavy charge and account of the Biſhops, and tends much to the eaſe of the Presbyters minds if it could be proved. If by (*Curates*) you mean ſuch as have not directly by divine Obligation the Cure of Souls, but only by the Biſhops Delegation.) But if the

the Office of a Presbyter be not of divine Right, and so if they be not the Curates of Christ, and Pastors of the Church, none are; And for the antient use of it, we find not that it was so from the beginning: And as there's difference, between the antient Bishops of one single Church and a Diocesan that hath many hundred, so is there between their Curates. But why will you not yield so much, as to change the word (*Sunday*) into the (*Lords Day*) when you know that the latter is the name used by the Holy Ghost in Scripture, and commonly by the antient Writers of the Church, and more becoming Christians. *Just. Mart.* speaking to Infidels, tells how they called the Day, and not how Christians called it; All he saith is that on *Sunday*, that is so called by Heathens, the Christians hold their meetings. See the usage of the Church in this point in *August. Cont. Faustum Manitheum.* Lib. 18. Cap. 5.

N. 12. [*Singing of Psalms in Meeter is no part of the Liturgy, and so no part of our Commission.*]

Repl. If the word *Liturgy* signifie the publick Worship, God forbid we should exclude the singing of Psalms: And sure you have no fitter way of singing than in Meeter) when these and all Prayers conceived by private men (as you call the Pastors) whether prepared or extemporate, (and by purity of reason-preaching) are cast out, what will your Liturgy be? We hope you make no question, whether singing Psalms, and Hymns were part of the Primitive Liturgy, and seeing they are set forth, and allowed to be sung in all Churches of all the people together) why should they be denyed to be part of the Liturgy; we understand not the reason of this [*N.* 13. 14.] The 13. and 14. we suppose you grant by passing them by.

N. 15. [*The phrase is such,* &c.] *The Church in her Prayers useth no more offensive phrase, than St.* Paul *uses, when he writes to the* Corinthians, Galathians, *and others, calling them in general the Churches of God, Sanctified in Christ Jesus, by vocation Saints, amongst whom notwithstanding there were many, who by their known sins (which the Apostle endeavoured to amend in them) were not properly such, yet he gives the denomination to the whole, from the greater,*

er part, to whom in charity it was due. And puts the reſt in mind what they have by their Baptiſme undertaken to be, and what they profeſs themſelves to be, and our prayers and the phraſe of them, ſurely ſuppoſes no more than that they are Saints by calling, ſanctified in Chriſt Jeſus, by their Baptiſme admitted into Chriſts Congregation, and ſo to be reckoned members of that Society, till either they ſhall ſeparate themſelves by willful Schiſme, or be ſeparated by legal Excommunication, which they ſeem earneſtly to deſire, and ſo do we.]

Repl. But is there not a very great difference between the Titles, given to the whole Church (as you ſay from the greater part; as the truth is from the better part, though it were the leſſe) and the Titles given to Individual members, where there is no ſuch reaſon? we call the Field a Corn field, though there be much Tares in it, becauſe of the better part, which denominateth: But we will not call every one of theſe Tares by the name of Corn. when we ſpeak of the Church, we will call it holy, as *Paul* doth: But when we ſpeak to *Simon Magus*, we will not call him holy, but ſay (Thou art in the gall of bitterneſſe, and the bond of Iniquity, and haſt no part or lot in this matter, *&c.*) We will not perſwade the people that every notorious Drunkard, Fornicator, Worldling, *&c.* that is buried as a Brother, of whoſe Reſurrection to life Eternal, we have ſure and certain hope, and all becauſe you will not Excommunicate them. We are glad to hear of your deſire of ſuch Diſcipline: But when ſhall we ſee more than deſire: and the edge of it be turned from thoſe that fear ſinning, to thoſe that fear it not.

[*The Connexion of the parts of our Liturgy is conformable to the Example of the Churches of God before us, and have as much dependence as is uſually to be ſeen in many petitions of the ſame Pſalm, and we conceive the Order and Method to be excellent and muſt do ſo, till they tell us what that Order is which Prayers ought to have, which is not done here.*] N. 16. §. 1.

Repl. There are two Rules of Prayer, one is the nature of the things, compared (in matter and order) with nature and

neceſſity: The other is the revealed will of God in his word: In general the holy Scripture; more eſpecially the Lords Prayer: The Liturgy (for the greateſt part of the Prayers for daily uſe) is conſuſed, by which ſoever of thoſe you meaſure it; You ſeem much to honour the Lords Prayer, by your frequent uſe of it (or part of it) we beſeech you diſhonour it not practically by denying it for matter, and order to be the only ordinary perfect Rule we know about particular Adminiſtrations, when it is but certain ſelect requeſts that we are to put up, ſuited to the particular ſubject, and occaſion, we cannot follow the whole method of the Lords Prayer, which containeth the heads of all the parts; where we are not to take in all the parts, we cannot take them in that order; But that none of all your Prayers ſhould be formed to the perfect Rule, that your Letany which is the comprehenſive Prayer, and that the body of your daily Prayers (broken into ſeveral Collects) ſhould not (as ſet together,) have any conſiderable reſpect unto that order, nor yet to the order which reaſon and the nature of the thing requireth, which is obſerved in all things elſe, and yet that you ſhould admire this, and be ſo tenacious of that, which in conceived Prayer you would call by worſe names than confuſions, this ſhews us the wonderful power of prejudice; We were thus brief in this exception, leſt we ſhould offend by inſtances: But ſeeing you conceive the order and method to be excellent, and to be willing to hear more, as to this and the following exception, we ſhall annex a Catalogue of defects, and diſorders, which we before forbore to give you: The Pſalmes have ordinarily an obſervabe method: If you find any whoſe parts you cannot ſo well ſet together, as to ſee the beauty of method, will you turn your eye from the reſt, and from the Lords Prayer, and chooſe that one to be your Preſident! or excuſe diſorder on that pretence.

§ 5 [*The Collects are made ſhort as being beſt for devotion as we obſerved before, and cannot be accounted faulty, for being like thoſe ſhort but prevalent Prayers in Scripture*; Lord be merciful to me a Sinner; Son of *David* have mercy on us; Lord encreaſe our Faith.]

Repl. We do in common ſpeech call that a Prayer, which containeth

taineth all the ſubſtance of what in that buſineſſe and addreſſe we have to ſay unto God, and that a Petition which containeth one ſingle requeſt; uſually a Prayer hath many Petitions. Now if you intend in your addreſſe to God, to do no more than ſpeak a tranſient requeſt or ejaculation (which we may do in the midſt of other buſineſſe) then indeed your inſtances are pertinent. But why then do you not give over when you ſeem to have done, but come again and again and offer as many Prayers, almoſt as Petitions. This is to make the Prayer ſhort, (as a Sermon is that is cut into ſingle Sentences, every Sentence having an *exordium*, and Epilogue as a Sermon,) but it is to make the Prayers much longer than is needful or ſuitable to the matter; Do you find this the way of the Saints in Scripture? Indeed *Abraham* did ſo, when Gods interlocution anſwering the firſt Prayer, called him to vary his requeſt, *Gen.* 18. But that's not our caſe: The Pſalms and Prayers of *David*, *Solomon*, *Hezekiah*, *Aſa*, *Ezra*, *Nehemiah*, *Daniel*, and the other Prophets, of Chriſt himſelf, *Joh.* 17. are uſually one continued ſpeech, and not like yours, (as we ſaid before.)

[*Why the repeated mention of the Name and Attributes of God, ſhould not be more pleaſing to any godly perſon, we cannot imagine, or what burden it ſhould ſeem, when* David *magnified one Attribute of Gods mercy, 26. times together.* Pſal. 36. *Nor can we conceive why the Name and merits of Jeſus, with which all our Prayers ſhould end, ſhould not be as ſweet to us as to former Saints and Martyrs, with which here they complain our Prayers do ſo frequently end: ſince the Attributes of God are the ground of our hope, of obtaining all our Petitions, ſuch Prefaces of Prayers as are taken from them, though they have no ſpecial reſpect to the Petitions following are not to be termed unſuitable, or ſaid to have fallen rather caſually, than orderly.* §. 3.

Repl. As we took it to be no Controverſy between us, whether the mention of Gods Name is deſervedly ſweet to all his Servants; So we thought it was none, that this reverend Name is reverently to be uſed, and not too lightly, and therefore not with a cauſeleſſe frequency toſſed in mens mouthes, even in prayer it ſelf; and that tautologies and vain repetitions, are not the

better but the worse, because Gods Name is made the matter of them. It is not you that have expressed your offence (as well as we) against those weak Ministers that repeat too frequently the Name and Attributes of God, in their extemporate Prayers? And is it ill in them? and is the same, and much more well in the Common Prayer? O have not the Faith or worship of our glorious God in respect of persons. Let not that be called ridiculous idle, impertinent, or worse in one, which is accounted commendable in others. Do you think it were not a faulty crossing, of the mind and method of Jesus Christ, if you should make 6. Prayers of the 6. Petitions of the Lords Prayer, and set the Preface and Conclusion unto each? as (*Our Father, which art in Heaven, hallowed be thy Name, for thine is the Kingdome*, &c. and so over all the rest; Yet we know that the same words may be oft repeated (as *David* doth Gods enduring mercy,) without such tautological vanity: when it is not from emptinesse or neglect of order, or affectation; But in Psalms or Hymns where affections are to be elevated by such figurative elegancies, and strains as are best beseeming Poetry or Rapture, we are not against such repetitions; But if we may (according to the Common-Prayer-book) begin and end, and begin and seem to withdraw again, and make a Prayer of every Petition or two, and begin and end every such petition, with Gods name, and Christs merits, as making up half the form, or near, nothing is an affected empty tossing of Gods name in Prayer if this be not: We are perswaded if you should hear a man in a known extemporate prayer do thus, it would seem strange and harsh even to your selves.

N. 17. § 1. Exc. 1. [*There are besides a preparative Exhortation, several preparatory prayers*: 1. Despise not O Lord humble and contrite hearts. *Which is one of the sentences in the Preface*; *And this*, That those things may please him, which we do at this present) *at the end of the Absolution: And again immediately after the Lords Prayer before the Psalmody*, O Lord open thou our Lips. *&c.*]

Repl. Despise not O Lord humble and contrite hearts) is not prayer, for assistance, and acceptance in that Worship, suited to the duty of a people addressing themselves to God: But it is recited

eired as a Scripture invitation to repentance, and (that thoſe things may pleaſe him which we do at this preſent) are no words of Prayer, but part of an exhortation to the people; (and *O Lord open thou our lips*) comes after the Exhortation, Confeſſion, Abſolution, and Lords Prayer, and *ergo*, is not in the place of ſuch an Addreſs, as we are ſpeaking of, What will not ſeem to juſtify, what we have a mind to juſtify; and to condemn that which we have a mind to condemn?

[*This which they call a defect, others think they have reaſon to account the perfection of the Liturgy, the Offices of which being intended for common and general ſervices, would ceaſe to be ſuch, by deſcending to particulars, as in confeſſion of Sin, while it is general, all perſons may and muſt joyn in it, ſince in many things we offend all; But if there be a particular enumeration of ſins, it cannot be ſo general a confeſſion, becauſe it may happen that ſome or other may by Gods Grace have been preſerved from ſome of thoſe ſins enumerated, and therefore ſhould by confeſſing themſelves guilty, tell God a Lye, which needs a new Confeſſion.*] §. 2. Exc. 2.

Repl. If general words be its perfection, its very culpable in tedioufneſſe and vain repetitions; For what need you more than (*Lord be merciful to us ſinners.*) There's together a general confeſſion of Sin, and a general Prayer for mercy, which comprehend all the particulars of the peoples Sins, and wants. We gave you our reaſon, which you anſwer not; Confeſſion is the exerciſe of Repentance, and alſo the helper of it; And it is noe true repentance which is not particular, but only general. If you ſay that you repent that you have ſinned, and know not where, or do not repent of any particular ſin, you do not indeed repent, for Sin is not exiſtent but in the Individuals: And if you ask for grace, and know not what grace, or deſire no particular graces; indeed you deſire not grace at all: We know there is time and uſe for general Confeſſions, and Requeſts; But ſtill as implying particulars, as having gone before, or following, or at leaſt it muſt be ſuppoſed, that the people underſtand the particulars included and have inward confeſſions and deſires of them: Which cannot here be ſuppoſed, when they are not all mentioned, nor can the people generally be ſuppoſed to have ſuch quick and compre-

henſive minds, nor is there leiſure to exerciſe ſuch particular repentance or deſire, while a general is named: And we beſeech you let Scripture be Judge, whether the Confeſſions and Prayers of the Servants of God have not been particular; As to your objection or reaſon, we anſwer; 1. There are general Prayers with the particular, or without them. 2, There are particular Confeſſions and Prayers proper to ſome few Chriſtians, and there are others common to all; It is theſe that we expect, and not the former. 3. The Churches Prayers muſt be ſuited to the body of the Aſſembly, though perhaps ſome one, or few may be in a ſtate not fit for ſuch expreſſions: What a lamentable Liturgy will you have, if you have nothing in it, but what every one in the Congregation may ſay as true of and ſuitable to themſelves? Then you muſt leave out all Thankſgiving for our Juſtification and forgiveneſſe of ſin, and adoption, and title to glory, *&c.* becauſe many in the Aſſembly are Hipocrites, and have no ſuch mercies, and many more that are ſincere, are miſtaken in their own condition, and know not that they have the mercies which they have, and therefore dare not give thanks for them, leſt they ſpeak an untruth: Then the Liturgy that now ſpeaks as in the perſons of the Sanctified muſt be changed, that the two fore-mentioned ſorts, (or the latter at leaſt) may conſent; and when you have done, it will be unſuitable to thoſe that are in a better ſtate, and have the knowledge of their Juſtification. This is the Argument which the Sectaries uſed againſt ſinging of *Davids* Pſalms in the Congregations, becauſe there is much in them, that many cannot truly ſay of themſelves. But the Church muſt not go out of that way of worſhip preſcribed by God, and ſuited to the ſtate of the ordinary ſort of the ſpiritual Worſhippers, becauſe of the diſtempers, or the ſuper-eminent excellencies of ſome few: It were eaſy to go over *Davids* Pſalms and your own Liturgy, and ſhew you very much that by this Argument muſt be caſt out: He that finds any paſſage unſuitable to himſelf, is not to ſpeak it of himſelf.

§. 3. [*As for original ſin, though we think it an evil cuſtom ſpringing from falſe Doctrine, to uſe any ſuch expreſſions as may lead people to think that to the perſons baptized (in whoſe perſons only our Prayers are offered up,) original ſin is not forgiven in their holy Baptiſm;*

tiſme; Yet for that there remains in the Regenerate ſome re'iques of that which are to be bewailed, the Church in her Confeſſion acknowledgeth ſuch deſires of our own hearts as render us miſerable by following them; That there is no health in us, *That without Gods help our frailty cannot but fall. That our mortal nature can do no good thing without him*; *which is a clear acknowledgment of Original ſin.*]

Repl. 1. He that hath his Original ſin forgiven him, may well confeſſe that he was born in iniquity and conceived in ſin, and was by nature a Child of wrath, and that by one man ſin entred into the world, and that Judgment came on all men to Condemnation, *&c.* The pardoned may confeſſe what once they were, and from what Rock they were hewn: even actual ſins muſt be confeſſed, after they are forgiven, (unleſs the Antimonians hold the truth againſt us in ſuch points. 2. All is not falſe Doctrine that croſſeth mens private Opinions, which you ſeem here to obtrude upon us. We know that the Papiſts (and perhaps ſome others) hold that all the baptiſed are delivered from the Guilt of Original ſin; But (as they are in the dark, and diſagreed in the Explication of it) ſo we have more reaſon to incline to either of the ordinary Opinions of the Proteſtants, than to this of theirs, 3. Some learned Proteſtants hold that viſibly all the baptiſed are Church members; pardoned and juſtified, which is but that they are probably juſtified indeed, and are to be uſed by the Church (upon a Judgment of Charity) as thoſe that are really juſtified. But that we have indeed no certainty that they are ſo; God keeping that as a ſecret to himſelf concerning Individuals, till by actual Faith and Repentance, it be manifeſt to themſelves. Another Opinion of many Proteſtants is, that all perſons that are Children of the Promiſe, or that have the conditions of pardon and Juſtification in the Covenant mentioned, are to receive that pardon by Baptiſme: and all ſuch are pardoned, and certainly in a ſtate of Juſtification and Salvation thereupon: and that the promiſe of pardon is made to the Faithful and to their ſeed: and therefore that all the Faithful and their ſeed in Infancy have this pardon given them by the promiſe, and ſolemnly delivered them, and ſealed to them by Baptiſm, which inveſteth them in the benefits of the Covenant.

But

But withall that firſt, the profeſſed Infidel and his ſeed ; as ſuch, are not the Children of the promiſe, and therefore if the Parent ludicruoſly or forcedly, or the Child by errour be baptiſed, they have not thereby the pardon of their ſin before God. 2. That the Hypocrite that is not a true believer at the heart, though he profeſſe it, hath no pardon by Baptiſme before God, as being not an heir of the promiſe, nor yet any Infant of his as ſuch: But though ſuch are not pardoned, the Church that judgeth by profeſſion, taking Profeſſors for Believers, muſt accordingly uſe them & their ſeed. 3. But though the Church judge thus charitably of each Profeſſor in particular, till his hypocriſy be detected, yet doth it underſtand that hypocrites there are, & ſtill will be in the Church, though we know them not by name. And that therefore there are many externally baptiſed, and in Communion, that never had the pardon of ſin, indeed before God; as not having the Condition of the promiſe of pardon: ſuch as *Simon Magus* was. We have leſs reaſon to take this Doctrine for falſe, than that which pronounceth certain pardon, and ſalvation to all baptiſed Infants whatſoever: And were we of their judgment, we ſhould think it the moſt charitable Act in the world to take the Infants of Heathens, and baptiſe them; And if any ſhould then diſpatch them all to prevent their lapſe, they were all certainly ſaved. We hope by (ſome reliques) you mean that which is truly and properly ſin. For our parts we believe according to the ninth Article, that Original ſin ſtandeth in the Corruption of the nature of every man, whereby man is far gone from Original righteouſneſſe, and inclined to evil; And that this infection of nature doth remain in the Regenerate; And though there is no Condemnation for them that believe and are baptiſed, yet Concupiſcence and Luſt, hath of it ſelf the nature of ſin.) you ſay, (The Church acknowledgeth ſuch deſires, *&c.*) Devices, and Deſires are Actual ſins and not Original, which conſiſteth in privation, and corrupt inclination: The next words (*There is no health in us*) it ſeems the Tranſlators that put it into the Liturgy miſ-underſtood; But however you ſeem here plainly by your miſ-interpretation to miſ-underſtand it. *Nulla ſalus in nobis*, is ſpoken actively and not poſſeſſively or paſſively, the plain ſence is, that there is no help deliverance and ſalvation in our ſelves: we cannot help our ſelves out of this miſery, but muſt have

have a better Saviour; as Christ is oft called our salvation, so we are denied to be our own: so that yet here is no confession at all of Original sin, but of the effects; The two next sentences confesse a debility, and privation, but not that it was *ab origine*, but may for any thing that's there said be taken to be since contracted; Nor are the words in this Confession, but in some other Collects else where, which proves not that this Confession saith any thing of Original sin.

[*We know not what publick prayers are wanting, nor do they tell us, the usual Complaint hath been, that there were too many: Neither do we conceive any want of publick Thanksgivings there being in the Liturgy*, Te Deum, Benedictus, Magnificat, Benedicite, Glory be to God on high, Therefore with Angels and Arch-Angels, The Doxology, Glory be to the Father, &c. *All peculiar as they require, to Gospel worship, and fit to expresse our thanks and honour to God upon every particular occasion, and occasional Thanksgivings after the Letany, of the frequency whereof themselves elsewhere complain, who here complain of defect; If there be any forms wanting the Church will provide.*] §. 7. Exc. 3.

Repl. We have shewed you in the forms which we offered you, what we judge wanting, the Right Reverend Bishop of *Exeter* hath taken notice of the same want, and proposed a supply, those you name are either but general sentences, or extend but to some few particulars, as being suited to the persons and particular occasions of them, and none save the (*Te Deum*) designed to be the distinct praise of the Church for the benefits of Redemption, as the sutable and sufficient performance of this great part of the Liturgy; However it will do you no harm that your Brethren be gratified, with fuller expressions and variety. They that have complained of too many (becaufe you shred your Petitions into almost as many Prayers, and so the Thanksgivings into such briefs) yet complained not of too much; But that too many (by the multitudes of Prefaces, and Epilogues) was the the cause of too little.

[*They complain that the Liturgy contains too many Generalls, without mention of the particulars, and the Instances are such Petitions* §. 5. Exc. 4.

tious at those, That we may do Gods will; To be kept from all evil, *almost the very Terms of the Petitions of the Lords Prayer; so that they must reform that, before they can pretend to mend our Liturgy in these Petitions.*]

Repl. We complain not that there are Generals, but that there is nothing but Generalls in so great a part of your Prayers and therefore they are very defective: And if really these Generalls suffice you, a few lines may serve instead of your whole Book, Instead of all your Confessions, it may serve to say (*That we have greatly sinned*) and no more: Instead of all your Letany or Deprecations it is enough to say (*Deliver us from all evil*) Instead of all your Petitions for Grace, Peace, Rain, Fair-weather, Health, *&c.* it is enough to say (*Give us the Good we want*) Indeed the Lords Prayer hath general Requests, because it is the design of it, to be a Rule of Prayer, and so contain but the Heads to which all Prayers are to be reduced; But if therefore you will have no more particulars, why do you use any prayer but the Lords Prayer; We hope you do not think to supply any defects pretended to be found in its Generals, not to correct the order of it; If it be but because you would not on every particular occasion be so long, as to say the whole, you may take that Head, which suiteth that occasion: And so (*Give us this day our daily bread*) may serve instead of all the Collects for temporal supplies: And all your Offices may be blotted out, and one of the petitions of the Lords prayer placed in the stead of each of them.

§. 6. Exc. 5. [*We have deferred this to the proper place as you might have done.*]

Repl. It was the proper place under the head of defectiveness, to instance in this as well as other defects.

N. 18. §. 1. [*We are now come to the main and principal demand as is pretended* viz. *The abolishing the Laws which impose any Ceremonies, especially three, the Surplice, the Sign of the Crosse, and Kneeling; These are the Yoak which if removed, there might be peace. It is to be suspected, and there is reason for it, from their own words, that somewhat else pinches, and that if these Ceremonies were laid aside and these or any other Prayers strictly enjoyned without them, it would be deemed a burden intollerable, it seems so by* N. 7. *where they*

they desire that when the Liturgy is altered, according to the rest of their proposals, the Minister may have liberty to add, and leave out what he pleases; Yet because the imposition of these Ceremonies is pretended to be the insupportable Grievance, we must of necessity either yield that demand, or shew reason why we do not; and that we may proceed the better in this undertaking, we shall reduce the sum of their complaint, to these several heads, as we find them in their Papers; The Law for imposing these Ceremonies, they would have abrogated for these reasons.]

Repl. To what you object, to intimate your suspition of us) from *N.* 7. we have before answered: We must confesse the abatement of Ceremonies, with the exclusion of all Prayers, and exhortations, besides what's read will not satisfie us. The liberty which we desired in all the parts of Worship (not to adde to the Liturgy, nor take from it) but to interpose upon just occasion, such words of Prayer, or exhortation, as are requisite, and not to be tyed at any time to read the whole, we are assured will do much to preserve the Liturgy, and bring it into more profitable use, and take off much of mens offence. And pardon us while we tell you this certain truth, that if once it be known that you have a design to work out all Prayers (even those of the Pulpit) except such as you prescribe, it will make many thousand people, fearing God, to be averse to that which else they would have submitted to, and to distaste both your endeavours and ours, as if we were about drawing them into so great a snare. And as the Proverb is; You may as well think to make a Coat for the Moon, as to make a Liturgy that shall be sufficiently suited to the variety of places, times, subjects, accidents, without the Liberty of intermixing such Prayers or exhortations, as alterations and diversities require.

[1. *It is doubtful whether God hath given power to men to impose such signified signs, which though they call them significant, yet have in them no real goodness, in the judgement of the Imposers themselves, being called by them things indifferent, and therefore fall not under St.* Pauls *rule of* Omnia Decenter, *nor are suitable to the simplicity of the Gospel Worship.* §. 2. Cor. 14.

2. *Because it is a violation of the Royalty of Christ, and an impeachment* 2.

See Hooker li. 3. Sect. 4.

penchment of his Laws as unsufficient, and so those that are under the Law of Deut. 12. Whatsoever I command you, observe to do, you shall take nothing from it, nor adde any thing to it; *You do not observe these.*

3. 3. *Because sundry learned pious, and Orthodox men, have ever since the Reformation judged them unwarrantable, and we ought to be as our Lord was, tender of weak Brethren, not to offend his little ones, nor to lay a stumbling-block before a weak Brother.*

4. 4. *Because these Ceremonies have been the fountain of many evils in this Church and Nation, occasioning sad divisions betwixt Minister, & Minister; betwixt Minister and People, exposing many Orthodox Preachers to the displeasure of Rulers; And no other fruits than these can be looked for from the retaining these Ceremonies.*

See Hook. li. 4. Sect. 1.

Repl. We had rather you had taken our Reasons as we laid them down, than to have so altered them; *Ergo* having told you that some hold them unlawful, and others inconvenient, *&c.* and desired that they may not be imposed on such, who judge such Impositions a violation of the Royalty of Christ, *&c.* You seem to take this as our own sense, and that of all the Ceremonies, of which we there made no mention; You referre us to *Hooker*, since whose writings, *Ames* in his fresh suit, and *Bradshaw*, and *Parker*, and many others have written that against the Ceremonies, that never was answered, that we know of, but deserve your Consideration.

§. 3. R. 1. [*Before we give particular Answer to these several Reasons, it will not be unnecessary to lay down some certain general premises, or rules, which will be useful in our whole discourse.* 1. *That God hath not given a power only, but a command also of imposing whatsoever should be truly decent, and becomming his publick Service,* 1 Cor. 14. *After St.* Paul *had ordered some particular Rules for Praying, Praising, Prophesying,* &c. *He concludes with this general Canon,* Let all things be done εὐσχημόνως *in a fit Scheme, Habit, or Fashion, decently, and that there may be uniformity in those decent performances, let there be a* τάξις *Rule or Canon for that purpose.*]

Repl. As to your first rule we answer. 1. It is one thing to impose in general, that all be done decently and in order. This God himself

himself hath imposed by his Apostle: And its another thing to impose in particular, that at this or that be used, as decent and orderly. Concerning this we adde, it is in the Text said, Let it be done, but not let it be imposed, yet from other Scriptures we doubt not but Circumstances of meer decency &order, as determined time, place, utensils, &c. which are common to things civil, and sacred, though not the Symbolical Ceremonies, which afterwards we confute) may be imposed with the necessary cautions and limitations afterward laid down. But 1. that if any Usurpers will pretend a power from Christ, to impose such things on the Church, though the things be lawful, we must take heed how we acknowledge an usurped power by formal obedience. 2. A just power may impose them but to just ends, as the preservation and successe of the modified Worship, or Ordinances. And if they really conduce not to those ends, they sin in imposing them. 3. Yet the Subjects are bound to obey a true Authority in such impositions, where the matter belongs to the Cognizance, and Office of the Ruler, and where the mistake is not so great, as to bring greater mischiefs to the Church, than the suspending of our active obedience would do. 4. But if these things be determined under pretence of order and decency, to the plain destruction of the ordinances modified, and of the intended end, they cease to be means, and we must not use them. 5. Or if under the names of things decent, and of order, men will meddle with things that belong not to their Office, as to institute a new Worship for God, new Sacraments, or any thing forbidden in the general Prohibition of adding or diminishing, this is a Usurpation, and not an act of Authority, and we are bound in obedience to God to disobey them. 6. Where Governours may command at set times, and by proportionable penalties enforce, if they command when it will destroy the end, or enforce by such penalties, as destroy or crosse it, they greatly sin, by such commands. Thus we have more distinctly given you our sense, about the matter of your first rule.

[*Not Inferiours but Superiours must judge what is convenient and decent; They who must order that all be done decently, must of necessity, first judge what is convenient, and decent to be ordered.*] §. 4. Rul. 2.

Repl. Your second Rule also is too crudely delivered, and

therefore we must adde: 1. A Judgement is a Sentence, in order to some Execution, and Judgements are specified from the ends, to which they are such means; When the question is either, what Law shall be made, or what penalty shall be exercised? the Magistrate is the only Judge, and not the Bishop or other Subject, In the first he exercises his *judicium discretionis* in order to a publick Act. In the second he exerciseth a publick judgement: When the question is, what order *pro tempore* is fittest in Circumstantials for this present Congregation; the proper Presbyters or Pastors of that Congregation, are the directive Judges, by Gods appointment. 3. The Magistrate is Ruler of these Pastors, as he is of Physicians, Philosophers, and other Subjects. He may make them such general Rules, especially for restraint, to go by, as may not destroy the exercise of their own Pastoral power: As he may forbid a Physician to use some dangerous Medicine on his Subjects, and may punish him when he wilfully killeth any of them: But may not on that pretence appoint him what, and how, and when, and to whom he shall administer, and so become Phisician himself alone. 4. When the question is, who shall be excluded from the Communion of a particular Church? The Pastors of the Church (or Congregation) are the first proper Judges. 5. When the question is, who shall be excluded from, (or received into) the Communion of all the associated Churches, of which we are naturally capable of Communion? The associated Pastors or Bishops of these Churches in Synods are Judges; Beyond this there are no Judges. 6. When the question is, whether the Laws of Magistrates, or Canons of Bishops, are agreeable or not to the Word of God, and so the obedience is lawful, or unlawful, the Conscience of each individual Subject is the Judge, *per judicium discretionis*, as to his own practise; And if men had not this judgement of discerning, but must act upon absolute implicite obedience, then first man were ruled as unreasonable, Secondly, the magistrate were made a God, or such a Leviathan as *Hobbs* describeth him; Thirdly, And then all sin might lawfully be committed, if commanded: But we are assured none of this your sense.

§. 5. R. I. 3. [*These Rules and Canons for decency made and urged by Superiours, are to be obeyed by Inferiours, till it be made as clear that now they are not bound to obey, as it is evident in general, that they ought*

ought to obey Superiours; for if the exemption from obedience be not as evident as the Command to obey, it must needs be sin not to obey.] Heb. 13. 17. Rom. 13.

Repl. To your third Rule we adde; It is first considerable what the thing is, and then how it is apprehended, if it be really lawful, and well commanded, and to be obeyed, it is no ignorance, doubt or errour of the Subject that can exempt him from the duty of obeying; But it may ensnare him in a certainty of sinning, whether he obey, or disobey: For as God commandeth him to obey, and also not to do that which man commandeth, when God forbiddeth it; So he obligeth the erronious, first to lay down his errours, and so to obey. But if a thing be forbidden of God, and commanded of man, and one man erroniously think it lawful, and that he should obey, and another is in doubt between both, it is neither a duty, nor lawful for either of them here to obey For mans errour changeth not Gods Law, nor disobligeth himself from obedience; But this mans duty is both to lay by that errour, and to refuse obedience but if the question be only of the order of such a persons duty, we answer; If the thing be really lawful, and obedience a duty, then he that doubteth or erreth, should, if possible, suddenly lay by his errours or doubt, and so obey: But if that cannot be, he should first go about the fittest means, for his better information till he be resolved, and so obey. And so on the contrary, if really the thing commanded be unlawful, if he be sure of it, he must resolve against it; if he hesitate he is not therefore allowed to do a thing forbidden, because he is ignorant: For his ignorance is supposed culpable it self, but he is first to consult and use the best means, for his Instruction, till he know the truth, and in the mean time to suspend his Act. But yet because of humane frailty, between several faults, we must consider when we cannot avoid all as we would, in what order most safely to watch, and to avoid them. And so when I have done my best, and cannot discern whether a Command be just, and the thing lawful or not; If it have the face of Idolatry, Blasphemy, or some hainous Sin; that is commanded, and our dis-obedience have the appearance, but of an effect of involuntary ignorance, it is more excusable in us to fear the greater Sin, and so to suspend till we are better satisfied, than to do that which we suspect, to be so hainous a Sin, though indeed it prove no sin; So on the contrary, if our disobedience be like to bring Infamy, or Calamity on the Church

Church, and our Obedience appear to be but about a very small sin, if we doubt of it, it is more excusable to obey, than to disobey, though both be faulty, supposing the thing to be indeed unlawful, and we discern it not. So that your Rule of obeying, where you are not as sure, &c, Is an unsure Rule, unless as we have fullyer cautioned it.

§. 6. Rul. 4. [*Pretence of Conscience is no exemption from obedience, for the Law as long as it is a Law, certainly binds to obedience*; Rom. 13. Ye must needs be subject, *and this pretence of a tender gainsaying Conscience cannot abrogate the Law, since it can neither take away the Authority of the Law-maker, nor make the matter of the Law in it self unlawful; Besides if pretence of Conscience did exempt from obedience, Laws were useless, whosoever had not list to obey might pretend tenderness of Conscience, and be thereby set at liberty, which if once granted, Anarchy and Confusion must needs follow.*]

Repl Neither pretence of Conscience, nor real Errour of Conscience exempteth from the Obligation, to obey: though sometime it may so ensnare, as that obeying shall become of the two the greater sin; so also real Errours, or pretence of Conscience will justifie no man for obeying when it is by God forbidden.

§. 7. Rul. 5. [*Though Charity will move to pity, and relieve those that are truly perplexed or Scrupulous: yet we must not break Gods Command, in Charity to them, and therefore we must not perform publick Services undecently or disorderly for the ease of tender Consciences.*]

Repl. O that you would but do all that God alloweth you, yea that he hath commanded you, for these ends! how happy would you make your selves, and these poor afflicted Churches. But as to the instance of your Rule we answer. 1. When the indecency and disorder is so small as that it will not crosse the ends, so much as our disobedience would, we are here so far more conformable, and peaceable than you, as that we would even in Gods worship, do some things indecent, and disorderly, rather than disobey; And so should you do rather than destroy your Brethren, or hinder that peace, and healing of the Church. For Order is for the thing ordered, and not contrarily. For example, there is much disorder lies in the Common-Prayer-Book,

Book, yet we would obey in it, as far as the ends of our calling do require. It would be undecent to come without a Band, or other handſome raiment into the Aſſembly: yet rather than not worſhip God at all, we would obey if that were commanded us; we are as confident that Surplices, and Copes are undecent, and kneeling at the Lords Table is diſorderly, as you are of the contrary: And yet if the Magiſtrate would be adviſed by us (ſuppoſing himſelf addicted againſt you) we would adviſe him to be more charitable to you, than you here adviſe him to be to us: We would have him, if your Conſcience require it, to forbear you in this undecent and diſorderly way; But to ſpeak more diſtinctly. 1. There are ſome things decent and orderly, when the oppoſite ſpecies is not undecent or diſorderly. 2. There are ſome things undecent, and diſorderly, in a ſmall and tolerable degree: And ſome things in a degree intolerable. 1. When things decent are commanded, whoſe oppoſites would not be at all undecent, there Charity and Peace, and Edification, may command a Relaxation; or rather ſhould at firſt reſtrain from too ſevere Impoſitions: As it is decent to wear either a Cloak or a Gown, a Caſſock buttoned, or unbuttoned, with a Girdle or without, to ſit, ſtand, or kneel in ſinging of a Pſalm, to ſit or ſtand in hearing the word read, or preached *&c.* 2. When a Circumſtance is undecent or diſorderly, but in a tollerable degree, to an Inconvenience, Obedience, or Charity, or Edification, may command us to do it, and make it not only lawful, but a duty *pro hic, & nunc*, while the prepondérating Accident prevaileth. Chriſts inſtances go at leaſt as far as this, about the Prieſts in the Temple breaking the Sabbath blameleſly and *Davids* eating the Shew bread, which was lawful for none to eate ordinarily, but the Prieſts: And the Diſciples rubbing the ears of Corn: (*I will have mercy & not ſacrifice*) is a Leſſon that he ſets us to learn, when two duties come together, to prefer the greater, if we would eſcape ſin; And ſure to keep an able Preacher in the Church, or a private Chriſtian in Communion, is a greater duty *cæteris paribus* than to uſe a Ceremony, which we conceive to be decent; It is more orderly to uſe the better tranſlation of the Scripture, than the worſe as the Common-Prayer-book doth; and yet we would have no man caſt out, for uſing the worſe: It is more orderly decent, and edifying, for the Miniſter to read all the Pſalms, than for the people to read each ſecond verſe; And yet we would not caſt out men from the Church or Miniſtry meerly for that diſorder, It is more orderly,

ly, and decent to be uncovered in divine worſhip, than covered: And yet rather than a man ſhould take cold, we could allow him to hear a Chapter or Sermon covered: why (not much more) rather than he ſhould be caſt out. But let us come to the Application. *It is no undecent diſorderly worſhiping of God, to worſhip him without our Croſſe, Surplice, and kneeling in the reception of the Sacrament.* 1. If it were, than Chriſt, and his Apoſtles had worſhip undecently and diſorderly; And the Primitive Church that uſed not the Surplice, nor the tranſient Image of the Croſſe in Baptiſme (but in an unguent) yea the Church for many hundred years that received the Sacrament without kneeling. 2. Then if the King, Parliament, and Convocation ſhould change theſe Ceremonies, it ſeems you would take your ſelves bound to retain them; For you ſay you muſt not worſhip God undecently: But that they may be changed by Authority our Articles determine, and therefore Charity may well require the Magiſtrate to change them without any wrong to the worſhip of God. 3. We appeal to the common judgment of the Impartial, whether in the nature of the thing, there be any thing that tells them, that it is undecent, to pray without a Surplice in the reading place, and not undecent to pray without in th Pulpit; And that it is undecent to baptiſe without croſſing, and not to receive the Lords Supper without: And that it is undecent for the Receiver to take the Lords Supper without kneeling, and not for the Miniſter to give it him ſtanding that prayeth in the delivery.

§. 8. Anſw. 1. [*Theſe premiſed we Anſwer to your firſt Reaſon, that thoſe things which we call Indifferent, becauſe neither expreſly commanded nor forbiden by God, have in them a real goodneſſe, a fitneſſe, and decency, and for that cauſe, are impoſed, and may be ſo by the Rule of St.* 1 Cor. 14. Paul, *by which Rule and many others, in Scripture a power is given, to men to impoſe Signs, which are never the worſe ſurely, becauſe they ſignifie ſomething that is decent and comely, and ſo it is not doubtful whether ſuch power be given; It would rather be doubtful, whether the Church could impoſe ſuch idle Signs, if any ſuch there be, as ſignifie nothing.*]

Repl. To your firſt Anſwer we reply. 1. We ſuppoſe you ſpeak of a moral goodneſſe; And if they are ſuch indeed, as are within their power, and really good, that is of their own nature, better than their oppoſites, they may be impoſed by juſt authority

ty by equal means, though not by Usurpers, nor by penalties that will do more harm than the things will do good. 2. Signs that signifie nothing, we understand not: It is one thing to be decent, and another (to signifie something that is decent: what you mean by that we know not. The Crosse signifieth our not being ashamed to profess the faith of Christ crucified, &c. do you call that (*something that is decent*) It is something necessary to salvation. 3. Signs are exceeding various: At present we use but two distinctions. 1. Some are signs, *Ex primaria intentione instituentis*, purposed, and primarily instituted to signify (as an *Escutcheon*, or a sign at an Inne door in common matters: and as the Sacrament, and Crosse in sacred matters) and some are signs but consequently secondarily, and not essentially as intended by the Institutor (so hills and trees may shew us what a clock it is: And so every creature signifyeth some good of mercy or duty, and may be an object of holy meditation: so the colour and shape of our clothes, may mind us of some good, which yet was none of the primary, or proper end of the maker or wearer,) 2. Signs are either arbitrary expressions, of a mans own mind in a matter, where he is left free, or they are covenanting signs between us and God in the Covenant of Grace, to work Grace on us as moral causes, and to engage us Sacramentally to him; such we conceive the Crosse in Baptisme to be. The Preface to the Common Prayer-book saith (*They are apt to teach and excite*, &c. Which is a moral operation of Grace: And the Canon saith *It is an honourable badge, whereby the Infant is dedicated to him that died on the Crosse*) We are signed with it (in token that hereafter we shall not be ashamed to confess the faith of Christ crucified, and manfully to fight, *&c.*) now if a thing may be commanded meerly as a decent circumstance of worship, yet it is unproved that a thing, that in its nature as instituted, and in the primary intention is thus sacramentally to dedicate and ingage us in Covenant to God, by signifying the grace and duty of the Covenant be lawfully commanded by man. 1. Decent Circumstances are necessary *in genere*; There must be some fit Time, Place, Gesture, Vesture, (as such) Utensils, *&c.* But that there be some such dedicating engaging signs, in our covenanting with God, signifying the Grace of the Covenant, and our state and duty as Souldiers under Christ (besides Gods Sacraments) this is not necessary *in genere*, and therefore it is not left to man to determine *de specie*. 2. If there be any reason for this use of the Crosse, it must be such as was in the Apostles days, and concerneth the universal Church in all ages and places, and then

the Apostles would have taken care of it; Thus much here in brief of signs, and more anon when you again call us to it.

S. 9. A. 2. [*To the second*) *that it is not a violation of Christs Royalty to make such Laws for decency, but an exercise of his power and authority, which he hath given to the Church: And the disobedience to such commands of Superiours is plainly a violation of his Royalty. As it is no violation of the Kings Authority, when his Magistrates command things according to his Laws; But disobedience to the command of those Injunctions of his Deputies, is violation of his Authority; Again, it can be no impeachment of Christs Laws as insufficient, to make such Laws for decency, since our Saviour as is evident by the Precepts themselves, did not intend by them to determine, every minute and circumstance of time, place, manner of performance, and the like, but only to command in general the substance of those duties, and the right ends that should be aimed at in the performance, and then left every man in particular (whom for that purpose he made reasonable) to guide himself by rules of reason, for private Services; And appointed Governours of the Church, to determine such particularities for the publick: Thus our Lord commanded Prayers, Fasting, &c. for the times and places of performance; he did not determine every of them, but left them to be guided as we have said; So that it is no impeachment of his Laws as insufficient, to make Laws for determining those particulars of decency, which himself did not, as is plain by his Precepts, intend to determine but left us Governours for that purpose, to whom he said,* As my Father, sent me, even so send I you, and let all things be done decently, and in order; *of whom he hath said to us,* Obey those that have the over-sight over you; *and told us that if we will not hear his Church we must not be accounted as Christians, but Heathens and Publicans; And yet nevertheless they will not hear it, and obey it in so small a matter, as a circumstance of time, place, habit, or the like, which she thinks decent and fit, and yet will be accounted for the best Christians, and tell us that it is the very awe of Gods Law,* Deut. 12. 32. *that keeps them from obedience to the Church in these commands, not well considering that it cannot be any adding to the Word of God, to command things for order and decency which the Word of God commands to be done so as they be not commanded as Gods immediate Word, but as the Laws of men, but that it is undeniably adding to the Word of God, to say that Superiours may not command such things, which God hath no where forbidden, and taking from the Word of God, to deny that power to men, which Gods Word hath forgiven them.*]

Repl.

Repl. To make Laws [to determine of undetermined circumſtances neceſſary *in genere*, to be ſome way determined and left to Magiſtrates, or Miniſters *de ſpecie*, and to do this according to the general rules of Scripture, and in order to the main end, and not againſt it. and is not againſt the Royalty or will of Chriſt; But to make new dedicating covenanting Symboles, to ſignify the doctrine of the Covenant of Grace, and ſolemnly ingage us unto God, and place thoſe in the publick worſhip, which are not meer Circumſtances, but ſubſtantial inſtitutions, not neceſſary *in genere* (that there ſhould be any ſuch at all, beſides Gods Sacraments,) we fear this is a violation of the Royalty of Chriſt, and a reflection on his Laws as inſufficient: for firſt, if it belong to the power proper to Chriſt, then it is a violation of his Royalty for any man to exerciſe it; But it belongeth to the power proper to Chriſt: *ergo*, &c. The minor is proved thus, If it belong to the univerſal head, or Ruler of the Church as ſuch, then it belongs to the power proper to Chriſt (for we are ready to prove there is none under him, no univerſal head or ruler perſonally, or collectively and civilly one,) But *&c.* If in the reaſon of it, it ſhould be the matter of an univerſal Law, if of any then it ſhould be the work of the univerſal Lawgiver, if any: But *&c.* If in the reaſon of it, it be equally uſeful to the Church univerſal, as to any particular Church or age, then it ſhould according to the reaſon of it, be the matter of an univerſal Law, if of any: But, *&c.* it hath the ſame aptitude, to engage us to a duty of univerſal neceſſity, and hath no reaſon proper to this age or place for it, but common to all. Moreover it is no where committed to the power or care of man, *ergo* it is proper to the care and power of Chriſt, no Text is ſhewed that giveth man power in ſuch things: To do all things decently and orderly, and to edification is no giving of power on that pretence to make new Covenanting dedicating ſignes, to do Gods work decently, *&c.* is not to make more ſuch of our own heads: It is but the right modifying of the work already ſet us. And to do all decently, orderly, and to edification, was a duty in *Moſes* time, when yet ſuch things as theſe in queſtion might not be added by any but God: (when we ſay by God, we mean by his inſpired Inſtruments, and when we ſay by Chriſt, we mean by his inſpired Inſtruments:) If we ſhould make Laws that every one is publickly to taſt Vinegar, and Gall, as a ſign that we are not aſhamed of, but reſolved through all fleſh diſpleaſing difficulties to follow Chriſt, that died ſo, and thus to engage, and dedicate our ſelves to him, this were to do more, then to do [all things decently, and orderly which he appointed: If milk were to be publickly ſucked or drunk, by all in profeſſion, that we will feed on the ſincere milk of his word, and ſo dedicate us to him by Covenant, or

if we were to put on an Helmet,& other Armour in token that we will be his Souldiers to the death, and manfully fight under, *&c.* These engagements by such publick signs, are Sacraments in the sense, as the word was used of old, when it signified a Souldiers solemn lysting or Covenanting with his Commander. Thus by distinguishing decent and orderly modes, and Circumstances necessary *in genere*, from new ordinances, even solemn dedicating, covenanting or such like mystical signs, we have shewed you what we grant, and where you fail, and what is indeed a wrong to Christ, and an accusation of his Laws and what not: and how unjust your following accusation of us is: (who never yet told you, we would be accounted the best Christians, but to desire to please Christ as near as we can, is not blame worthy.) Abundance of things of lesser moment than these are commanded by God in the Law, to which he added that sanction *Deut* 12. 32. *What ever things I command thee,&c.* And we conceive that the words [*as my Father sent me so* &c.] had some what proper to the extraordinary mission: and if he hear not the Church *&c.* is neither spoken of a Church universal, nor of Magistrates making Laws for such Ceremonies, or signs. But if he hear not the Church, with which he was in Communion, and which admonisheth him for his sin, let the Church reject him from their Communion.

§. 10. A. 3. [*The command for decent Ceremonies may still continue in the Church, notwithstanding the* 12. *of* Deut. *and so it may too for all the exceptions taken against them, by sundry learned, pious, and Orthodox persons who have judged them, they say, unwarrantable. And if Laws may be abrogated assoon as those that list not to obey will except against them, the world must run into confusion. But those that except are weak Brethren, whom by Christs Precept and example we must not offend. If by weak we understand ignorant, they would take it ill to be so accounted, and it is their own fault if they be, there having been much written, as may satisfy any that have a mind to be satisfied: And as King*]ames *of blessed memory said at* Hampton-Court. *If after so many years preaching of the Gospel, there be any yet unsatisfied, I doubt it proceeds rather out of stubbornesse of opinion than out of tendernesse of Conscience, If by tendernesse of Conscience they mean, a fearfulnesse to sin, this would make them most easy to be satisfied, because most fearful to disobey Superiours. But suppose there be any so scrupulous as not satisfied with what hath been written, the Church may still without sin urge her command for these decent Ceremonies, and not be guilty of offending her weak brother, for since the scandal is taken*

by

by him, not given by her, it is he that by vain ſcrupuloſity offends himſelf, and layes the ſtumbling-block in his own way.]

Repl. But the command for mans Inſtitution of a new worſhip of God, or of Rites Sacramental, or ſo like to Sacraments as the Croſſe is, or for the unneceſſary Impoſition of unneceſſary things, which ſhould be left to every prudent Miniſters diſcretion, and this upon pain of being caſt out of the Church or Miniſtry, and the Law for ſubſcribing that all theſe are lawful, and for ſwearing obedience to the Biſhops, all theſe Laws are not to be found in Scripture. If you ſhould but command your Servant to do what you bid him decently and orderly, you would think he miſtook you, if upon that pretence he would do any other work, which he could but ſay tended to the decency of yours. And we would gladly hear what you think your ſelves is forbidden in *Deut.* 12. 32. If not ſuch humane Ordinances? And why you forbear giving the truer ſenſe of the Text. It is a ſad caſe with the poor Church, when Gods wiſdome, that made a few and neceſſary things the matter of his Churches concord, is no more valued; But we will be wiſer, and when the experience of the Church that hath been torn into pieces 1400. years, by mens Inventions, and needleſs uſages, and Impoſitions, is yet of no more force with us that come after them, but what ever can be ſaid or done, or ſeen, we will ſtill make Laws, that all men ſhall be *tantum non*, unchriſtened and damned, (that is caſt out of the Miniſtry or Church communion) that will not wear this or that, or bow thus or thus, or look this way or that way, or ſay this word or that word; and when we have laid ſuch a needleſs ſnare, we will uncharitably cry out the world will be brought into confuſion, becauſe men that liſt not to obey, would have the Laws abrogated. Where hath Chriſt ſet you to make ſuch Laws? Is it not work enough for us & you to obey the Laws that he hath made? Why made he none for poſtures, and veſtures, & words & teaching ſigns of this nature, if he would have had them: If he had not told us that there is one Lawgiver, one Lord, and that his word is able to make us wiſe unto Salvation, and that he would lay no greater burden on us, than neceſſary things, and would not have us deſpiſe, or judge each other on ſuch occaſions: If he had but told us, that he left any Officers after his inſpired Apoſtles, for the making of Ceremonies, or new Laws of worſhip, or teaching engaging ſigns for the Church, we would as gladly underſtand and obey his will in theſe things as you, what hurt is it to us, to uſe a Croſſe, or other Ceremony, if it were not for fear of diſobeying God? Enforce Gods Laws upon us zealouſly if you will, and ſee if we will diſobey. But that the world ſhall run into confuſion, rather than we ſhall have leave to ſerve God as *Peter* and *Paul* did, without Croſſing, Surplices, and Kneeling at the Sacrament, and then that we ſhall be reproached as the cauſe of all by our diſobedience, God hath told the world by his word, and will tell them by his Judgements that this is not his way to Unity and Peace. As to the Argument from your Brethrens weakneſſe we ſay firſt, It is not your ſtrength to ſlight it or them: Nor is it their weakneſſe that they are willing to be eſteemed weak. The Apoſtle called thoſe weak that placed a neceſſity in indifferent things, *Rom.* 14. And not thoſe that underſtood their indifferency; But the truth is the nature of things indifferent, is not well underſtood by all on either ſide, ſome may think evil of ſome things that deſerve it not, and in this they are weak, though in other matters they may be ſtrong. And for the reſt we ſpeak according to the worſt that you your ſelves can charitably ſuppoſe, you can ſay no more of them, but that they are weaker, that is, in this know leſſe than you, though perhaps we may take them to be ſtronger, that is, to be more in the right, yet are we not ſo confident as to cenſure you, or others; but ſpeak of things difficult, and doubtful as they are. But how prove you it, we would take it ill, to be our ſelves, or have thoſe we ſpeak of accounted ignorant, in ſuch things as theſe uſe us no worſe than the ignorant ſhould be uſed: and till you would turn a man out of the Miniſtry, or Church for being ignorant of the nature of a Ceremony, (which never

was in his Creed, the Decalogue or Scripture) dealt not so by us, that would be wiser if we knew how. That all our ignorance is our own fault we deny not, but it is an expresse of confidence and uncharitableness to tell us, that there is so very much written as may satisfie any man that hath a mind to be satisfied, and when we professe in his sight that knoweth the hearts, that we have a mind to be satisfied, and would know the truth at what rate soever if we knew how, what would you have us do that we do not, to be satisfied? Do we not read as much for Ceremonies, as the dissenters use to do against them? Many Books against them are yet unanswered, and we never shunned any publick, or private conference with any of you, and such reasonings as these are not like to convince us. If you will be the judges of your brethrens hearts, and say it is not tenderness of Conscience, but stubbornesse, we shall refer that to the day when your hearts, and ours, shall be opened. Must none be tender Conscienc'd that dare not venture to obey you in such things? When you may with undoubted safety forbear the imposing of your Ceremonies, and so forbear the casting out of your brethren, if you will not, who shews lesse tenderness of Conscience? That the scandal is taken and not given, is still the thing in question, as to many things: and if it were not just occasion of offence, you ought not to lay that which anothers weakness will turn into a stumbling block unnecessarily before them; if the Apostles Argument be good *Rom.* 14. the Church may not urge unlawful things, nor things meerly lawful upon such penalties as will exclude things necessary. If an idle word be to be accounted for, an idle Law is not laudable, much less when all men must be excluded the Ministry, or Communion that scruple it: when yet a man may be a prophane swearer, so 12 pence an oath, and may swear an hundred times before he payes that 12 pence. A Papist shall pay 12 pence for not coming to Church, and a Protestant be thrust out of your Communion, for not kneeling at the Sacrament, and a Minister suspended, imprisoned, undone for not crossing a Child or wearing a Surplice: May Magistrates, or the Church thus urge their commands? Can any thing be spoken plainer, than the Scripture speaks against this course? And would you make the world believe that the brethren that do not all that you bid them are so unreasonably and obstinately scrupulous, as to have no matter of offence, but what they lay before themselves? when they have the practice of the Apostles, and the custom of the Primitive Church, for many hundred years against you, and this called by them an Apostolical tradition, and decreed by the most uncharitable Councils that ever were. If you had but one of these (the decree of a General Council, or practise of all the purest Churches alone) for one of your Ceremonies, you would think him uncharitable, that so reproached you for pretending Conscience.

Sect. 11. *The case of St.* Paul *not eating of flesh, if it offended his Brother, is nothing to the purpose, who there speaks of things not commanded either by God, or by his Church, neither having in them any thing of decency, or significancy to serve in the Church, St.* Paul *would deny himself his own liberty, rather than offend his Brother, but if any man breaks a just Law or Custom of the Church, he brands her for a lover of Schism, and Sedition,* 1 *Cor.* 11. 16.

Reply. But because at our last meeting it was said with so much confidence by one, that the case in *Rom.* 14. and 15. was nothing to ours, we shall here say the more to what you say, that St. *Pauls* not eating flesh is nothing to the purpose: your reasons are, first, because he speaks of nothing commanded by God or his Church. Secondly, nor of any thing of decency or significancy to serve in the Church. To the first, we have oft told you, that which is undeniable; First, that *Paul* was a Governour of that Church himself, that had no superiour to controule him.

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If you ſay that he then wrote not as a Governour; we anſwer, Yes: For he wrote as an Apoſtle, and wrote the Epiſtle that was to be a ſtanding Law or Canon to them: If this be not an act of his Office, and Authority, there was none ſuch; And then you muſt ſay the like of all the reſt of the Epiſtles. 2ly: Moreover, as *Paul* the Apoſtle excludeth all ſuch impoſitions; ſo he wrote to all the reſident Paſtours that were at *Rome*, for he wrote to the whole Church: and therefore theſe commands extend to the Governours, that they make not ſuch things the matter of Contempt or Cenſures, or any uncharitable Courſe, but bear with one another in them. Will you call men obſtinate ſelf-offenders, that differ from you, when you have no better anſwers then theſe, to the plain deciſions of the Holy Ghoſt? What we ſpeak of *Rom.* 14. 15. we ſpeak alſo of 1 *Cor.* 8. And 3ly. It is to the Rulers of the Church, that we are ſpeaking, and it is they that anſwer us: and ſhall the Rulers ſay [If it were not a thing commanded we might bear with you] when it is themſelves that command them eccleſiaſtically; and we intreat them but to forbear that, and to concurre with us in petitioning the King, to forbear commanding them coercively, who no doubt will eaſily forbear it, if they do their part. 4ly. Yea, *à fortiori*, it layeth a heavier charge on ſuch Governours, then others: If it be ſo heynous a ſin as *Paul* maketh it, to cenſure or deſpiſe one another, for meat, and daies, and ſuch like things; how much more to excommunicate, ſilence, and undo one another, & deprive thouſands of ſouls of the preaching of the Goſpel that conſented not to their Paſtours non-conformity? 5ly. *Paul* letteth you know, that theſe things are not the Center, or matter of our neceſſary concord, but of mutual forbearance, & therefore condemneth all that will make them neceſſary to our united Miniſtry, or Communion. And the difference is wholly to the advantage of our cauſe: For thoſe that *Paul* ſpake to, were not come ſo high as to go about to force others to do as they did: but only to deſpiſe them for not doing it. 2. And therefore to your ſecond Reaſon we anſwer. 1. If the things had been different, yet ſo was *Pauls* injunction different from our Requeſt; For *Paul* goeth ſo high as to command them to deny their own liberty in not eating lawfull meats themſelves, leſt they offend and hurt their brethren: whereas we are now deſiring you, that you would not force others to do that which they take to be a ſin, and that with penalties that fall heavier on the Church then on them. They had on both ſides fairer pretences then you have: The Caſes before us to be compared, are four; The Caſe of the Refuſers of meats, and obſervers of daies then; The Caſe of the uſers of thoſe meats and non-obſervers of thoſe daies; The Caſe of our Impoſers; And the Caſe of non-Conformiſts. The pretence of their Refuſers of

meats had in 1 *Cor.* 8. was that being offered to Idols; they thought it made them partakers of the Idolatry, & ſo they ſinn'd through weakneſs in being offended at others, and cenſuring them that uſed their liberty: And had they not here a fairer pretence, for their offence and cenſures, than you for your impoſitions? you cannot ſhew half ſo great an appearance of good in the things commanded, as they could do of evil in the things for which they were offended. And the offended cenſurer in *Rom.* 14. had this pretence, that the thing was forbidden in Gods own Law, even the meats, which he refuſed; and the daies commanded which he obſerved: and he knew not that the Law in theſe matters of Order & Ceremony was abrogated (which *Peter* was ignorant of, when he refuſed to eat things common and unclean.) But you have no pretence of Gods own command, for the matter of your impoſitions, as theſe men had for the matter of their offence and cenſure, ſo that here you are in the worſer-ſide. And for the other party that in 1 *Cor.* 8. abuſed their liberty, and *Rom.* 14. deſpiſed their brethren, they had a double pretence: one was that it was their liberty, and if every ſcrupulous party ſhould drive them from their lawfull meat and drink, they knew not whither they might drive them: another was, that the Law was abrogated by Chriſt; and therefore if they complied in practice with the ſcrupulous, or did not ſhew their difference, they might ſeem to be guilty of the reſtoring of the Law, and complying with the Jews, and the Hereticks, that both then were enemies to the Church, and agreed in this: Had not theſe men now a far fairer pretence for eating 1 *Cor.* 8. and for the diſſent ſhewed *Rom.* 14. then you ever yet produced for forcing others from Miniſtry and Church into ſin and Hell, if they will not obey you againſt their conſciences, and all for that which you never pretended to ſhew a command of God for, and others ſhew you, as they think, Scripture and Councils, and cuſtomes againſt. To tell us then that *Paul* ſpake of things [not decent, and ſignificant] is [pardon our plainеſs] to ſay much leſs then nothing: For it was not againſt impoſing that *Paul* ſpake, but uſing, and not uſing, cenſuring, and deſpiſing; And their Arguments were (ſutable to their cauſe) of another kind of moment, then decency, or indecency, ſignificancy or inſignificancy, even from ſuppoſed Idolatry, rejecting Gods Law, and complying with the Jews and Hereticks, in reſtoring the Law, and caſting away the liberties purchaſed by Chriſt even in their private eating, & drinking. To be no more tedious now, we humbly offer in any way convenient to try out with that Reverend brother that ſo confidently aſſerted the diſparity of the Caſes, and to prove that theſe Scriptures, moſt plainly condemn your impoſitions now in queſtion, though we ſhould have thought that one impartial reading of them might

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end the controverſy, and ſave the Church and you from the ſad effects. As to that 1 *Cor.* 11. 16. We anſwer, firſt, it is uncertain whether the word *Cuſtom* referr to the matter of Hair, or to Contention: ſo many Expoſitours judge (*q. d.* The Churches of God are not contentious) 2d. Here is no inſtitution (muchleſs by fallible men) of new Covenanting, dedicating, or teaching Symbols or Ceremony, nor is here any unneceſſary thing enjoyned: but that which nature, and the cuſtom of the countrey, had made ſo decent as that the oppoſite would have been abuſively undecent: This is not your caſe. A Croſs or Surplice, is not decent by nature, or common reputation, but by inſtitution (that is not all: for if it be not inſtituted becauſe decent, it will not be decent becauſe inſtituted); nor are theſe ſo decent, as the oppoſite to be indecent. The Apoſtles worſhipped God as decently without them, as you do with them; the Miniſter prayeth in the Pulpit as decently without the Surplice, as in the reading place with it. 3d. *Paul* doth but exhort them to this undoubted comlineſs, (as you may well do, if men will do any thing which nature or common reputation makes to be ſlovenly, unmannerly or indecent, as being covered in prayer or ſinging Pſalms, or any ſuch like, about which we will never differ with you,) but even here he talks not of force, or ſuch penalties as tend to the greater hurt of the Church, and the ruine of the perſon.

Sect. 12. A. 4. *That theſe Ceremonies have occaſioned many diviſions, is no more fault of theirs, then it was of the Goſpel that the preaching of it occaſioned ſtrife, betwixt father and ſon,* &c. *The true cauſe of thoſe diviſions is the cauſe of ours, which* S. Jam. *tels us is Luſt, and inordinate deſires of honors or wealth, or licentiouſneſs, or the like; were theſe Ceremonies laid aſide, there would be the ſame diviſions, if ſome, who think Moſes and Aaron took too much upon them, may be ſuffered to deceive the people, and to raiſe in them vain fears and jealouſies of their Governours: but if all men would as they ought, ſtudy peace and quietneſs, they would find other and better fruits of theſe Laws of Rites and Ceremonies; as edification, decency, order and beauty in the ſervice and worſhip of God.*

Reply. Whether the Ceremonies be as innocent, as to diviſions, as the Goſpel, (a ſtrange aſſertion) will better appear when what we have ſaid, and what is more fully ſaid by Dr. *Ames*, *Bradſhaw*, and others, is well anſwered. If the true cauſe of our diviſions, be as you ſay (luſt and inordinate deſires of honours or wealth, or licentiouſneſs) then the party that is moſt luſtfull, ambitious, covetous, and licentious, are likeſt to be moſt the cauſe. And for luſt, and licentiouſneſs, we ſhould take it for a great attainment of our ends, if you will be intreated to turn the edge of your ſeverity againſt the luſtfull, and licentious: O that

you would keep them out of the Pulpits, and out of the communion of the Church, till they reform! And for our ſelves, we ſhall take your admonitions, or ſeverities, thankfully, when ever we are convicted by you of any ſuch ſins: We are loath to enter upon ſuch compariſon, between the Miniſters ejected (for the moſt part), and thoſe that are in their Rooms, as tends to ſhew by this Rule who are likeſt to be the dividers. And for inordinate deſire of honors and wealth, between your Lordſhips and us; we are contented that this Cauſe be decided by all *England*, even by our enemies at the firſt hearing, without any further vindication of our ſelves; and ſo let it be judged who are the dividers: only we muſt ſay, that your intimation of this Charge on us that ſeek not for *Biſhopricks, Deaneries, Archdeaconries*, or any of your preferments; that deſire not, nor could accept pluralities of Benefices, with cure of ſouls; that never ſought for more then food and raiment with the Liberty of our Miniſtery, even one place with a tolerable maintenance, whoſe provoking cauſe hath been our conſtant oppoſition, to the Honors, Wealth, Lordſhips, and pluralities of the Clergy; yea who would be glad, on the behalf of the poor Congregations, if many of our brethren might have leave to preach to their Flocks for nothing; we ſay, your intimation maketh us liſt up our hearts, and hands to heaven, and think, Oh what is man! What may not by ſome Hiſtory be told the world! Oh how deſirable is the bleſſed day of the righteous univerſal judgment of the Lord! how ſmal a matter till then, ſhould it be to us to be judged of man? we hope upon pretence of not ſuffering us to deceive the people, you will not deny us liberty to preach the neceſſary ſaving truths of the Goſpel, conſidering how terrible a Symptom, and Prognoſtick, this was in the Jews, 1 *Theſ.* 2. 15, 16. Who both killed the Lord Jeſus, and their own Prophets, and perſecuted the Apoſtles; and God they pleaſed not, and were contrary to all men, forbidding to preach to the Gentiles, that they might be ſaved, to fill up their ſins alwaies: for wrath was come upon them to the utmoſt. We can as eaſily bear what ever you can inflict upon us, as the hinderers of the Goſpel, and ſilencers of faithfull Miniſters, and troublers of the Churches, can bear what God will inflict on them. And ſo the will of the Lord be done.

Sect. 13. Cer. 3. *There hath been ſo much ſaid not only of the lawfulneſs, but alſo of the conveniencies of thoſe Ceremonies mentioned, that nothing can be added: This in brief may here ſuffice for the Surplice, that reaſon and experience teaches, that decent ornaments, and habits, preſerve reverence and awe; held therefore neceſſary to the Solemnity of Royal Acts, and Acts of juſtice: and why not as well to the Solemnity of Religious Worſhip? And in particular no habit more ſuitable then white linnen which reſembles purity, and*

and beauty, wherein Angels have appeared, Rev. 15. *Fit for thoſe whom the Scripture calls Angels; and this habit was ancient;* Chryſo. Ho. 60. *ad pop. Antioch.*

Repl. Firſt, if nothing can be added, then we doubt the unanſwered writings extant againſt theſe impoſitions, will never be well anſwered. 2ly. We are deſirous, that no indecent Veſtures or habits, be uſed in Gods ſervice. Thoſe that Scruple the ſurplice do it not as it is a habit determined of, as decent; but as they think it is made a holy veſtment, and ſo part of external worſhip, as *Aarons* veſtments were (as may be ſeen in the Arguments of *Cotton*, and *Nicholls* lately printed together.)

Sect. 14. *The Croſs was alwaies uſed in the Church,* in immortali lavacro, Tertul. *And therefore to teſtify our Communion with them, as we are taught to do in our Creed, as alſo in token that we ſhall not be aſhamed of the Croſs of Chriſt, it is fit to be uſed ſtill, and we conceive cannot trouble the conſcience of any that have a mind to be ſatisfied.*

Repl. That the Croſs was alwaies uſed in the Church in baptiſm is an aſſertion certainly untrue, and ſuch as we never heard or read till now: Do you believe it was uſed in the baptiſm of the *Eunuch*, *Lydia*, the Jaylor, *Cornelius*, the 300. Acts 3. or in thoſe times? And when it did come up, it was with *Chriſm*, and not ever any tranſient Image, and therefore you ſo far differ from the uſers. 2ly. The condemnation of genu flection on the Lords daies in adoration, was at leaſt as ancient and univerſall, and commanded by Councils when the Croſs was not, and yet you can diſpenſe with that, and many ſuch uſages. And if you will your ſelves fall in with cuſtome, yet every ancient common cuſtome, was never intended to be a matter of neceſſity to union or toleration of our brethren: uſe no other force about the Croſs, than the Church then did. 3ly. Your ſaying that [you conceive it cannot trouble the conſcience of any that have a mind to be ſatisfied] doth but expreſs your uncharitable cenſoriouſneſs, while your brethren have ſtudied and prayed and conferred for ſatisfaction, (its like as much as you,) and profeſs their earneſt deſire of it, and their readineſs to hear or read any thing that you have to ſay in order to their ſatisfaction.

Sect. 15. *The poſture of kneeling beſt ſuites at the Communion, as the moſt convenient, and ſo moſt decent for us, when we are to receive, as it were from Gods hand, the greateſt of Seals of the Kingdom of heaven: he that thinks he may do this ſitting, let him remember the Prophet* Mal. *Offer this to thy Prince to receive his Seal, from his own hand ſitting, ſee if he will accept of it. When the Church did ſtand at her prayers, the manner of receiving was* more Adorantium. S. Aug. *Pſal.* 98. Cyril. Catech. Myſtag. 5. *Rather more then*

at prayers, since standing at Prayer hath been generally left, and kneeling used instead of that, (as the Church may vary in such indifferent things) ; now to stand at Communion, when we kneel at Prayers were not decent, much lesse to sit, which was never the use of the best times.

Reply. To all this about Kneeling we say first, we have considered the Text in *Mal.* and what you say, and yet first, we find that our Betters even Christs Apostles, and the universal Church for many hundred years thought not kneeling more decent, nor did the Church inthe first Age think sitting unmeet in that service to the King of the Church; and we hope you reprehend them not. 2ly. You require not the Adult that are baptized, to receive that Seal or Sacrament kneeling. 3ly. When kneeling at Prayers was in use, in the Apostles times, yet kneeling in the reception of the Sacrament was not. 4ly. Why can you so lightly put off both the practice, and Canons of the Church, in this more then in other such things? However you cannot here deny *de facto*, but that kneeling on the Lords dayes in the receiving of the Sacrament was for many hundred yeares of the purer times of the Church dis-used, and condemned; And why do you not tell us what other general Council repealed this, that we may see whether it be such as we are any way bound by? When you say [the Church may vary in such indifferent things.] First, if kneeling or standing at prayer be an indifferent thing, then so are they at this Sacrament. 2ly. Then you follow the changes, and we the old pattern. 3ly. Then the Canons of general Councils, and Customes pretended to be from Apostolical tradition may be changed. 4ly. What is it that you call the Church, that changeth, or may change these? A Council or a popular custome? Bring us not under a forraign power. 5ly. The thing then being so indifferent and changeable, you may change it if you please for ends that are not indifferent. 6ly. And if now the Ministers may pray standing, why may not the people receive standing. 7ly. When you say that to sit was never the use of the best times] you deny the Apostles and primitive times to be the best: as to the extent of the Church they were not the best, but as to purity of administrations they were.

Sect. 16. *That there were ancient Liturgies in the Church is evident*, S. Chrysostom, S. Basil, *and others, and the Greeks tells us of* S. James's, *much elder then they; and though we find not in all ages whole Liturgies, yet it is certain that there were such in the oldest times, by those parts which are extant, as* Sursum Corda, *&c.* Gloria Patri, *&c.* Benedicite, Hymnus, Cherubinus, *&c.* Verè dignum & justum, *&c.* Dominus vobiscum. Et cum spiritu tuo, *with divers others. Though those that are extant may be interpolated, yet such things as are found in them all consistent to Catholick and primitive*

tive doctrine, may well be presumed to have been from the first, especially since we find no original of these Liturgies from general Council's.

Reply. We know there wanteth not a *Lindanus*, a *Coccius*, to tell the world of S. *Peters* Liturgy, which yet prayeth that by the intercession of S. *Peter*, and *Paul*, we may be defended, *&c.* and mentioneth *Linus*, *Cletus*, *Clemens*, *Cornelius*, *Cyprian*, *Lucia*, *Barbara*, and abundance such: shall we therefore conclude, that there were Liturgies from the first? and that what is here consentient to Antiquity, was in it? There wants not a *Marg. de la Bigne*, *à Greg. de Valent*. *à Coccius* to commend to us the Liturgy of *Mark*, that prayeth, *Protege Civitatem istam proper Martyrem tuum & Evangelistam Marcum, &c.* And tells us, that the King where the Authour lived was an Orthodox Christian, and prayeth for the Pope, Subdeacons, Lelors, Cantors, Monks, *&c.* Must we therefore believe that all that's Orthodox in it is ancient? So there wants not a *Bign. Bellarm.* &c. to tell us of S. James his Liturgy, that mentions the Confessours, the *Deiparam*, the *Anchorets*, *&c.* which made *Bellarm.* himself say [*de Liturgia Jacobi sic sentio, Eam aut non esse ejus, aut multa à posterioribus eidem addita sunt*]. And must we prove the Antiquity of Liturgies by this, or try ours by it? There wants not a *Sanctetius*, a *Bellarm.* a *Valentia*, a *Peresius* to predicate the Liturgy of S. *Basil*, as bearing witnesse to transubstantiation, for the sacrifice of the *Masse* for praying to Saints, *&c.* When yet the exceeding disagreement of Copies, the difference of some forms from *Basils* ordinary forms, the prayers for the most pious and faithful Emperours, shew it unlikely to have been *Basils*: many predicate Chrysostomes *Masse* or *Liturgie*, as making for praying to the dead, and for them, the propitiatory Sacrifice of the *Masse*, &c. when in one edition, *Chrysostom* is prayed to in it, saith *Cook*: in another, *Nicolaus*, and *Alexius* that lived 1080. is mentioned: in another, doctrines are contained (as *de Contaminata Maria*) &c. clean contrary to *Chrysostoms* doctrine: must we now conclude that all is ancient, that is Orthodox, when one Copy is scarce like another? or can we try our *Liturgies* by such as this? The shreds cited by you prove a *Liturgie* indeed, such as we have used while the Common Prayer-book was not used, where the Psalms, the words of Baptism, and the words of Consecration, commemoration and delivery of the Lords Supper, and many other, were used in a constant form, when other parts were used as the Minister found most meet. So *Sursum Corda* was but a warning before, or in the midst of devotion, such as our [Let us pray] and will no more prove that the substance of prayer was not left to the Minister's present or prepared Conceptions, than *Ite missa est*, will prove it. The *Gloria patri Bellarm.* himself saith, according to the common opinion was formed

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in the council of Nice, which was in the 4th Century. And even then such a particular testimony against the *Arrians* might well stand with a body of unimposed prayers, and rather shewes that in other things they were left at liberty; If the *Benedicite*, the *Hymnes*, or other passages here mentioned, will prove such a *Liturgy* as pleaseth you, we pray you bear with our way of worship, which hath more of *Hymnes* and other forms then these come to; That these *Liturgies* had no original from generall Conncils addes nothing with us to their Authority, but sheweth that they had an arbitrary original: and all set together, shews that then they had many *Liturgies* in one Prince's Dominion, and those alterable, and not forced, and that they took not one *Liturgy* to be any necessary means to the Churches unity or peace, but bore with those that used various at discretion. We well remember that *Tertull.* tells the Heathens that Christians shewed by their conceived Hymnes, that they were sober at their religious feasts, it being their custome [*ut quisque de scripturis sanctis, vel de proprio ingenio potest, provocetur in medium Deo canere*] *Apol. cap.* 39. Note here 1. that though there be more need of forms for singing then for praying. yet even in this, the Christians in publick had then a liberty of doing it *de proprio ingenio*, and by their own wit or parts. 2. That those that did not *de proprio ingenio*, did it *de scripturis sanctis*, and that there is no mention of any other *Liturgy*, from which they fetch so much as their Hymnes. And the same *Tertul. Apol. cap.* 30. describing the Christians publick prayers saith [*sine monitore, quia de pectore, oramus*] [we pray without a *Monitor* or *promptor*, because we do it from the heart, or from our own breast,] And before him *Just. Mart. Ap.* 2. *p.* 77. saith, ὁ πρεσβύτερος εὐχας ὁ Μύστης καὶ εὐχαριστίας ὅσην δύναμις αὐτῷ ἀναπέμπει, καὶ ὁ λαὸς ἐπευφημεῖ λέγων τὸ Ἀμήν. But if all these words seem not plain enough to some, it is no wonder when they rest not in the greater plainness of the holy Scriptures, where prayer is so frequently mentioned, as much of the imployment of believers; and so many directions, encouragements and exhortations given about it: and yet no *Liturgy* or stinted forms, except the Lords prayer, is prescribed to them, or once made mention of, no man directed here to use such, no man exhorted to get him a Prayer-book, or to read or learn it, or to beware that he adde or diminish not: whereas the holy Scriptures that were then given to the Church, men are exhorted to read, and study, and meditate in, and discourse of, and make it their continual delight: and it's a wonder that *David*, that mentions it so oft in the 119. *Psalm*, doth never mention the *Liturgy*, or *Common-Prayer-Book*, if they had any: And that *Solomon*, when he dedicated the house of Prayer without a Prayer-book, would onely begge of God, to hear [what Prayers, or what Supplication soever, shall be made

of

of any man, or of all the people of Israel, when every one shall know his own sore, and his own grief, and shall spread forth his hands in that house] 2 *Chron.* 6. 29. and that he giveth no hint of any Liturgie or form, so much as in those common Calamities; and talkes of no other book then the knowledge of their own sores, and their own griefs: And in the Case of Psalmes, or singing unto God; where it is certain, that they had a Liturgy or form, (as we have,) they are carefully collected, preserved, and delivered to us, as a choise part of the holy Scripture. And would it not have been so with the prayers? or would they have been altogether unmentioned, if they also had been there prescribed to, and used by, the Church, as the Psalmes were? Would Christ and his Apostles, even where they were purposely giving rules for prayer, and correcting its abuse, as *Matth.* 6. 1 *Cor.* 14. &c. have never mentioned any forms but the Lord's Prayer, if they had appointed such, or desired such to be imposed, and observed? These things are incredible to us when we most impartially consider them. For our own parts, as we think it uncharitable to forbid the use of Spectacles to them that have weak eyes, or of Crutches to them that have weak Limbs; and as uncharitable to undo all that will not use them, whether they need them or not: so we can think no better of them, that will suffer none to use such forms, that need them; or that will suffer none to pray, but in the words of other mens prescribing, though they are at least, as able as the prescribers. And to conclude, we humbly crave, that ancient customes may not be used against themselves, and us; and that you will not innovate, under the shelter of the name of Antiquity. Let those things be freely used among us, that were so used in the purest primitive times. Let unity and peace be laid on nothing, on which they laid them not; let diversity of Liturgies, and Ceremonies be allowed, where they allowed it. May we but have love and peace, on the Terms as the ancient Church enjoyed them, we shall then hope we may yet escape the hands of uncharitable destroying Zeal: we therefore humbly recommend to your observation the concurrent Testimony of the best Histories of the Church concerning the diversity of Liturgies, Ceremonies, and modal observances in the several Churches under one and the same civil Government: and how they then took it to be their duty to forbear each other in these matters, and how they made them not the test of their Communion, or center of their peace. Concerning the observation of *Easter* it self, when other Holy dayes, and Ceremonies were urged, were lesse stood upon, you have the judgement of *Irenæus*, and the *French* Bishops, in whose name he wrote in *Euseb. Hist. Eccl. l.* 5. *c.* 23. Where they reprehend *Victor* for breaking peace with the

Churches, that differed about the day, and the antecedent time of fasting, and tell him that the variety began, before their times, when yet they nevertheleſſe retained peace, and yet retain it; and the diſcord in their faſting declared, or commended the concord of their faith, that no man was rejected from Communion by *Victor*'s, predeceſſors on that account, but they gave them the Sacrament, and maintained peace with them, and particularly *Polycarp*, and *Anicetus*, held Communion in the *Euchariſt*, notwithſtanding this difference. *Baſil Epiſt.* 63 doth plead his cauſe with the *Presbyters*, and whole Clergy of *Neocæſarea*, that were offended at his new *Pſalmodie*, and his new order of *Monaſticks*: but he only defendeth himſelf, and urgeth none of them to imitate him, but telleth him alſo of the novelty of their own Liturgy, that it was not known in the time of their own late renowned Bp. *Greg Thaumaturgus*, telling them that they had kept nothing unchanged to that day of all that he was uſed to, (ſo great alterations in 40. years were made in the ſame Congregation) as he profeſſeth to pardon all ſuch things, ſo be it the principal things be kept ſafe. *Socrat. Hiſt. Eccl. l.* 5. *c.* 21. about the *Eaſter* difference ſaith, that neither the Apoſtles, nor the Goſpels, do impoſe a yoke of bondage on thoſe that betake themſelves to the doctrine of Chriſt, but left the Feaſt of *Eaſter*, and other Feſtivals, to the obſervation of the free and equal judgement of them that had received the benefits. And therefore becauſe men uſe to keep ſome Feſtivals, for the relaxing themſelves from labours, ſeveral perſons in ſeveral places, do celebrate, of cuſtom, the memorials of Chriſts paſſion arbitrarily, or at their own choice. For neither our Saviour, nor the Apoſtles commanded the keeping of them by any Law, nor threaten any mulct, or penalty, *&c.* It was the purpoſe of the Apoſtles not to make Laws for the keeping of Feſtivals, but to be Authours to us of the reaſon of right living, and of piety. And having ſhewed that it came up by private cuſtom, and not by Law, and having cited *Irenæus*, as before he addeth, [that thoſe that agree in the ſame faith, do differ in point of Rites and Ceremonies] and inſtancing in divers, he concludeth that becauſe no man can ſhew in the monuments of writings, any Command concerning this, it is plain, that the Apoſtles herein permitted free power to every ones mind and will; that every man might do that which was good, without being induced by fear, or by neceſſity.] And having ſpoken of the diverſity of cuſtomes, about the Aſſemblies, Marriage, Baptiſm, *&c.* He tells us that even among the *Novatians* themſelves, there is a diverſity in their manner of their praying [and that among all the forms of Religions and parties, you can no where find two, that conſent among themſelves in the manner of their praying.] And repeating the decree of the Holy Ghoſt,

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Acts 15. [To impose no other burden but things necessary] he reprehendeth them that, neglecting this, will take Fornication as a thing indifferent; but strive about Festivals, as if it were a matter of life, overturning Gods Laws, and making Laws to themselves.] *&c.* And *Sozomen Hist. Eccles. l.*7.*c.*18. and 19. speaketh to the same purpose, and tells us that the *Novatians* themselves determined in a Synod at *Sangar* in *Bythinia*, that the difference about *Easter* being not a sufficient Cause for breach of Communion, all should abide in the same concord, and in the same Assembly, and every one should celebrate this Feast as pleased himself: and this Canon they called ἀδιάφορον, and *c.* 19. He saith of *Victor*, and *Polycarp*, that [they deservedly judged it frivolous, or absur'd, that those should be separated on the account of a custom, that consented in the principal heads of Religion: For you cannot find the same traditions in all things alike, in all Churches, though they agree among themselves] and instancing in some Countries, where there is but one Bishop in many Cities, and in other Bishops are ordained in the Villages.] After many other instances, he adds [that they use not the same prayers, singings or readings, nor observe the same time of using them.] And what Liturgy was imposed upon *Constantine* the Emperour, or what Bishops or Synods, were then the makers of Lyturgies, when he himself made publick prayers for himself and auditory, and for his Souldiers? *Euseb. de vit. Constantini, l.*4.*c.*18.20, &c. But the diversity, liberty, and change of Lyturgies in the Churches under the same Prince, are things so well known, as that we may suppose any further proof of it to be needless. In the conclusion therefore, we humbly beseech you, that as Antiquity and the custom of the Churches in the first ages, is that which is most commonly, and confidently pleaded against us, that your mistake of Antiquity may not be to our Cost, or paid so dear for, as the loss of our Freedom, for the serving of God in the work of the Ministery to which we are called; we beseech you let us not be silenced or cast out of the Ministery or Church, for not using the Liturgy, Cross, Surplice, kneeling at the Sacrament, till ye have either shewed the world that the practice or Canons of the Catholick Church have led you the way as doing it, or requiring it to be done. And make not that so necessary as to force men to it on such dreadful terms, which the ancient Churches used with diversity, and indifferency of liberty; we beseech you shew the world some proof, that the ancient Churches did ever use to force, or require Ministers to subscribe to their Liturgies, as having nothing in them contrary to the word of God, or to swear obedience to their Bishops, before you impose such things on us, while yet you pretend to imitate Antiquity. And have but that moderation towards your brethren: as in suffering, or at death, or judgement, you would

most appear. Remember how unpleasing the remembrance of such differences about Ceremonies was to Bp. *Ridley*, as towards Bp. *Hooper*, when they were in prison: and how the *Arrians* fury made the Orthodox gladly to go to the Churches of the *Novatians*, and meet with them and joyn with them in prayer, and had almost been united with them in the bond of Concord, if the *Novatians*, in a stiffe maintaining of their old customes had not utterly refused it; But yet in other matters they embraced each other with so singular a benevolence and love, that they would willingly have died for each other] as *Socrat.* tels us *Hist. l.* 2. *c.* 30. And may we not all here see our duty? When *Atticus* was urged to deny to the *Novatians* the Liberty of their meetings within the City, he refused it, because they had suffered for the faith, in the *Arrians* persecution; & changed nothing in the faith, though they separated from the Church: and was so far from violence against dissenters, as that he gave large relief to them, that differed from him in Religion, *Socrates Hist. l.* 7 *c.* 25. It was the much praised saying of *Theodosius* to him that asked him, Why he put none to death that wronged him. [I would I could rather make them that are dead alive] *Socrates l.* 7. *c.* 22. Much more should Christian Bps. be enemies to cruelty who know that Charity is more essentiall to Christianity then this, or that form of Liturgy, or Ceremonies. If you think it unsufferable that we should have differences about such things, remember that there will be no perfect Unity till there is perfect Charity, and sanctity; and that destroying one another, and consequently destroying Charity, is an unhappy way to Unity. And that Unity is to be held in things necessary, & Liberty in things unnecessary, and Charity in both: remember that it was in a far greater difference, where *Constantine* perswadeth the Christians to mutuall forbearance by the example of the Philosophers, that suffered differences in abundance of their opinions, *Euseb. de vita Constant. l.* 2. *c.* 67. And that *Valens* the *Arrian* was made more moderate, and abated his persecution of the Orthodox by the Oration of *Themistius*, who bid him not wonder at the dissentions of Christians; for they were small if compared with the multitude & croud of opinions that are among the heathen Philosophers, as being more then 300. And that God will by this diversity of opinions manifest his glory and make men the more reverence him, who is so hardly known] *Socrat. l.* 4. *c.* 27. Those that dissent from you in these tolerable Cases cannot change their own Opinions; But you can, if you will, forbear hurting of your brethren. Do that which you can do; rather then urge them by unsutable means to that which they cannot do. These are not matters sufficient to justify contention, & uncharitable usage of your brethren. When many of the *Macedonian* faction petitioned the good Emperour *Jovianus* to depose those that affirmed the son to be unlike the Father,

ther, and to put their party in their places, he gave them no answer but this [I hate contention; and I love and honor them that are addicted to concord] *Socrat. l.4. c.21.* [Then, saith *Euseb Hist. l 8. c.1.* did the Lord obscure the daughter of *Sion*, and cast down the glory of *Israel*, &c. When those that seemed our Pastors, rejecting the rule of godliness, were inflamed among themselves with mutual contentions, & drove on only those contentions, threatnings, emulations, mutual hatred and enmity, & the like, Tyrants prosecuted their Ambitions]. We thought it no impertinent digression here to take this occasion again to crave your exercise of the ancient Charity, and our enjoyment of the ancient Liberty, instead of forcing the anciently free Liturgy, and Ceremonies, and that by improportionable penalties; And if yet we cannot prevaile with you, we shall still beg for peace of the God of peace, where we have better hopes to be heard and shall hold on in seeking it, how ill soever our endeavours may be interpreted or succeed. And as the good man wept, *Socrat. l.4. c.18.* when he saw a woman pompously adorned, because he was not so carefull to please God, as she was to allure men: so we shall confess we ought to weep, that we cannot be more Charitable, & laborious in building up the Church in holiness and peace, then others are by uncharitable courses, to afflict it. And it shal be our hope that whether by their labours, or their sufferings, God will serve and honor himself, by those many faithful servants of his, whom he hath called into his work, and whose cause we plead, and that however they are used they shal not be unuseful to the ends of their vocation. As *Theodoret* observes *Hist. l. 4. c. 30.* that in a Calamitous time, [the Moderator of the Universe raised up such guides as were sufficient, in so great a fluctuation, and opposed the valour of the Leaders, to the greatness of the enemies incursion, & gave the best remedies in the hardest times of Pestilence.] so that the banished Pastors did from the uttermost parts of the earth corroborate their own, and refute the adversaries by their writings] And for our selves, as we were truly desirous to do our parts to preserve your reputation with the flocks, in order to the success of your Government for their good, and never envied you, even that worldly honour or revenew, which yet some have thought unsutable to the simplicity and employment of Christs Ministers: so if you will neither suffer us quietly to serve God or conscionably to serve you, we shal be the lets sollicitous for that part of our task, from which you have power to discharge us. And as *Basil* said to *Valens* the Emperour that would have him pray for the life of his Son [If thou wilt receive the true faith, & restore the Churches to concord, thy son shal live, which when he refused, he said [The will of God then be done with thy Son,] so we say to you: If you will put on Charity, and promote your brethrens and the Churches

peace, God will honour you, and good men will honour you, and your calling will have advantage by it. But if you will do contrary, the Will of the Lord be done with your honours. But know that them that honour him, he will honour, and those that despise him shall be lightly esteemed: and that by the course of uncharitable violence, which we deprecate, you will most deeply wound the Cause of your Preheminence, even more than its adversaries could have done. And if it be the will of God, that suffering at home where we have served him, must be our lot, we doubt not but he will furnish us with strength, and patience, and we shall remember such ensamples as *Ruffin* recordeth, *Hist. l. 2. c. 3.* When a military Bishop sent his Souldiers, to assault 300 scattered Christians, there appeared a strange kind of warfare, when the assaulted offered their necks, saying only, *Amice, ad quid venisti?* Friend, why camest thou thither? Or if we must be removed from the land of our Nativity, as *Maris* told *Julian*, He thank't God that had deprived him of his sight, that he might not see the face of such a man, *Socrat. Hist. l. 3. c. 10.* So we shall take it as a little abatement of our affliction, that we see not the Sins, and Calamities of the people, whose peace and welfare we so much desire. Having taking this opportunity here to conclude this part with these Requests and Warnings; we now proceed to the second part, containing the particulars of our Exceptions, and your Answers.

Concerning Morning and Evening Prayer.

Sect. 1. [Rubr. 1. *We think it fit that the* Rubrick *stand as it is, and all to be left to the discretion of the Ordinary.*]

Reply. We thought the end and use more considerable than custom, and that the Ordinary himself should be under the rule of doing to edification.

Sect. 2. Rub. [*For the reasons given in our Answer to the* 18th *General, whither you refer us, we think it fit that the* Rubrick *continue as it is.*]

Reply. We have given you reason enough against the imposition of the usual Ceremonies; and would you draw forth those absolute ones to increase the burden?

Sect. 3. *Lords Pr.* [Deliver us from evil. *These words,* For thine is the Kingdom, *&c. are not in* S. Luke, *nor in the antient Copies of* St. Matth. *never mentioned in the antient Comments, nor used in the* Latin Church, *and therefore questioned whether they be part of the Gospel: there is no reason that they should be always used.*]

Reply. We shall not be so over-credulous as to believe you, that these words are not in the antient Copies: It is enough that we believe that some few antient Copies have them not; but that the most (even the generality except

except those few) have them. The judgement of our English Translators, and almost all other Translators of *Matth.* and of the reverend B of *Chester*, among your selves, putting the Copy that hath it in his Bible, (as that which is most receiv'd, and approved by the Church) do shew on which side is the chief authority: if the few copies that want it had been thought more arthentick and credible, the Church of *England* and most other Churches would not have preferred the copies that have this doxology. And why will you in this contradict the later judgement of the Church, expressed in the translation allowed and imposed? The *Syriack*, *Ethiopick*, and *Persian* translations also have it: and if the *Syriack* be as antient as you your selves even now asserted, then the antiquity of doxology is there evident: and it is not altogether to be neglected, which by *Chemnitius* and others is conjectured, that *Pauls* words in *Tim.* 4. 18. were spoken as in reference to this Doxology. And as *Pareus* and other Protestants conclude, it is more probable the *Latines* neglected, than that the *Greeks* inserted of their own heads this sentence. The *Socinians* and *Arrians* have as fair pretence for their exception against 1 *John* 5, 6, 7. *Musculus* saith, [*non cogitant vero similius esse, ut Græcorum ecclesia magis quàm Latina, quod ab Evangelistis Græce scriptum est, integrum servârit, nihilque de suo adjecerit. Quid de Græca ecclesia dico? vidi ipse vetustissimum Evangelium secundum* Matth. *Codicem* Chaldæis *& Elementis, & Verbis conscriptum, in quo Coronis ista perinde atque in Græcis legebatur. Nec* Chaldæi *solum, sed & Arabes Christiani pariformiter cum Græcis orant, & Exemplar Hebræum à docto & celebri* D. Sebast. Munstero *vulgatum, hanc ipsam Coronidem habet; Cum ergo consentiunt hâc in re* Hebræorum, Chaldæorum, Arabum, *&* Græcorum *Ecclesiæ contra omnes reliquas, tantum tribuitur authoritatis, ut quod sola diversam legit, ab Evangelistis traditum esse credatur: quod vero reliquæ omnes concorditer habent & orant, pro additicio & peregrino habeatur.* And that *Luke* hath it not, will no more prove that it was not a part of the *Lords Prayer*, than all other omissions of one Evangelist, will prove that such words are corruptions in the other, that have them. All set together give us the Gospel fully, and from all we must gather it.

Sect. 4. Lords Pr. often used. [*It is used but twice in the morning, and twice in the Evening Service, and twice cannot be called often, much lesse so often. For the* Letany, Communion, Baptism, *&c. they are Offices distinct from morning and evening prayer, and it is not fit that any of them should want the* Lords Prayer.]

Reply. We may better say, we are required to use it six times every morning than but twice, for it is twice in the Common morning prayer, and once in the Letany, & once in the Communion service, & once at Baptism,

(which

(which in great Parishes is usual every day) and once to be used by the Preacher in the Pulpit. And if you call these distinct offices, that maketh not the Lords Prayer the seldomer used: sure we are, the Apostles thought it fit that many of their prayers should be without the Lords Prayer.

Sect. 5. Glor. Patri. [*This Doxology being a solemn Confession of the blessed* Trinity *should not be thought a burden to any Christian* Liturgy, *especially being so short as it is: neither is the repetition of it to be thought a vain repetition, more than* His mercy endureth for ever, *so often repeated* Psal. 136. *We cannot give God too much glory; that being the end of our Creation, and should be the end of all our Services.*]

Reply. Though we cannot give God too much glory, we may too often repeat a form of words, wherein his name and glory is mentioned: there is great difference between a Psalm of praise, and the praise in our ordinary prayers: more liberty of repetition may be taken in Psalms, and be an Ornament; and there is difference between that which is unusual (in one Psalm of 150.) and that which is our daily course of worship. When you have well proved that Christs prohibition of *battology* extendeth not to this (*Matth. 6.*); we shall acquiesce.

Sect. 6. P. 15. Ru. 2. [*In such places where they do sing*, &c.] *The* Rubr. *directs only such singing, as is after the manner of distinct reading, and we never heard of any inconvenience thereby, and therefore conceive this Demand to be needlesse.*]

Reply. It tempteth men to think they should read in a singing tone: and to turn reading Scripture into Singing, hath the inconvenience of turning the edifying simplicity and plainness of Gods service into such affected unnatural strains and tones, as is used by the Mimical, and Ludicious, or such as feign themselves in raptures: and the highest things (such as words and modes that signifie Raptures) are most loathsome, when forced, feigned, and hypocritically affected; and therefore not fit for Congregations, that cannot be supposed to be in such Raptures; this we apply also to the sententious mode of prayers.

Sect. 7. Benedicite. [*This Hymn was used all the Church over*, Conc. Tolet. Can. 13. *and therefore should be continued still, as well as* Te Deum, (Ruffin. Apol. cont. Hieron.) *or* Veni Creator, *which they do not object against as Apocryphal.*]

Reply. You much discourage us in these great straits of time to give us such loose and troublesome citations; you turn us to *Ruffin Apol.* in gross, and tell us not which of the Councils of *Tolet* (among at least 13.) you mean: but we find the words in Council 4. But that provincial Spanish Council, was no meet Judge of the Affairs of the universal Church, unto the universal Church: nor is it certain by their words whether (*quem*) refer

refer not to *(eadem)* rather than to *(Hymnum)*: but if you ſo regard that Council, remember that Can. 9. it is but once a day that the Lords prayer is injoyned, againſt them that uſed it on the Lords day only; and that Can. 17. it is implyed, that it was ſaid but once on that day. The *Benedicite* is ſomewhat more cautelouſly to be uſed than *humane Compoſitions* that profeſſe to be but humane; when the Apocryphal writings that are by the Papiſts to be Canonical, and uſed ſo like the Canon in our Church, we have the more cauſe to deſire that a ſufficient diſtinction be ſtill made.

In the Letany.

Sect. 1. *The alterations here deſired are ſo nice, as if they that made them were given to change.*

Reply. We bear your Cenſure: but profeſſe, that if you will deſert the products of Changers, and ſtick to the unchangeable Rule delivered by the Holy Ghoſt, we ſhall joyfully agree with you. Let them that prove moſt given to change, from the unchangeable Rule and Enſamples, be taken for the hinderers of our unity and peace.

Sect. 2. *From all other deadly ſin, is better, than, From all other hainous ſin*] *upon the reaſon here given; becauſe the wages of ſin is death.*

Reply. There is ſo much mortal poiſon in the Popiſh diſtinction of mortal, and venial ſin, (by which abundance of ſins are denied to be ſins at all properly, but only Analogically) that the ſtomack that feareth it, is not to be charged with niceneſs. The words here ſeem to be uſed by way of diſtinction, and all [deadly ſin] ſeemeth not to be ſpoken of [all ſin.] And if ſo, your reaſon from *Rom.* 6. 23. is vain, and ours firm.

Sect. 3. *From ſudden death, as good as, From dying ſuddenly, which therefore we pray againſt, that we may not be unprepared.*

Reply. We added [unprepared] as expoſitory, or hinting to ſhew the reaſon why ſudden death is prayed againſt, and ſo to limit our prayers to that ſudden death, which we are unprepared for; there being ſome wayes of ſudden death no more to be prayed againſt, than death it ſelf ſimply conſidered may. When you ſay [from ſudden death] is as good as [from dying ſuddenly] we confeſs it is. But not ſo good as [from dying ſuddenly, and unpreparedly]: we hope you intend not to make any believe, that our turning the Adjective to an Adverb was our Reformation. And yet we wondred to hear this made a common jeſt upon us, as from thoſe that had ſeen our papers: Would you have had us ſaid [from ſudden and unprepared death?] you would then have had more matter of juſt exception againſt the words [unprepared death] than now you have againſt dying

ſuddenly: A man may be well prepared to die ſuddenly by Martyrdom for Chriſt, or by War for his Prince, and many other wayes.

Sect. 4. [*All that travel,*] *as little lyable to exception as* [*thoſe that travel,*] *and more agreeable to the phraſe of Scripture,* 1 Tim. 1. 2. *I will that prayers be made for all men.*]

Reply. An Univerſal is to be underſtood properly, as comprehending all the Individuals, and ſo is not an Indefinite; And we know not that we are bound to pray for Thieves, and Pyrates, and Traytors that travel by land, or water, on ſuch errands as *Faux*, or the other Powder-plotters, or the *Spaniſh* Armado in 88. or as *Parry*, or any that ſhould travel on the Errand as *Clement* or *Raviliac* did to the two King *Henry*'s of *France*; Are theſe Nicetie's with you?

Sect. 5. P. 16. [*The* 2d. Collect, *&c.*] *We do not find, nor do they ſay, what is to be amended in theſe Collects; therefore to ſay any thing particularly, were to anſwer to we know not what.*]

Reply. We are glad that one word in the proper Collects, hath appeared ſuch to you as needs a Reformation, eſpecially when you told us before that the Liturgy ws never found fault with by thoſe to whom the name of Proteſtant moſt properly belongs]; which lookt upon our hopes of Reformation, almoſt as deſtructively as the Papiſts Doctrine of Infallibility doth, when we dealt with them. As for the Collects mentioned by us, you ſhould not wonder that we brought not in a particular Charge againſt them: For firſt, we had a conceit that it was beſt for us to deal as gently & tenderly as we could with the faults of the Liturgy, and therefore we have under our Generals, hid abundance of particulars, which you may find in the Abridgement of the *Lincolnſhire* Miniſters, and in many other Books; And Secondly, we had a conceit, that you would have vouchſafed to treate with us perſonally in preſence, according to the ſenſe of his Majeſtie's Commiſſion, and then we thought to have told you particularly of ſuch matters: but you have forc'd us to confeſs, that we find our ſelves deceived.

The Communion Service.

Sect. 1. P. 17. Kyries. *To ſay* [*Lord have mercy upon us*] *after every Commandment is more quick and active, than to ſay it once at the Cloſe, and why Chriſtian people ſhould not upon their knees ask their pardon for their life forfeited for the breach of every Commandment, and pray for Grace to keep them for the time to come, they muſt be more than Ignorant that can ſcruple.*

Reply.

Reply. We thank you for saying nothing against our four first requests: though we are thought more than Ignorant for our scruple, we can truly say, We are willing to learn. But your bare opinion is not enough to cure Ignorance, and more. By your reason, you may make kneeling the Gesture for hearing the Scriptures read, and hearing Sermons, and all; If you will but interweave prayers, he must be more than Ignorant that will not kneel. The universal Church of Christ was more than Ignorant for many hundred years, that not only neglected, but prohibited Genuflexion in all adoration each Lords day: when now the 20th. of *Exod.* or 5th. of *Deut.* may not be heard or read without kneeling, save only by the Clergy.

Sect. 2. P. 18. Homilies. *Some Livings are so small, that they are not able to maintain a licenced Preacher, and in such and the like Cases this provision is necessary: nor can any reason be given, why the Minister's reading a Homily, set forth by common Authority, should not be accompted preaching of the Word, as well as his reading (or pronouncing by heart) a Homilie, or Sermon of his own, or any other mans.*

Repl. When the Usurper would quickly have brought Livings to that competency, as would have maintained able Preachers, we may not question whether just Authority will do it. 2ly. When abundance of able Ministers cast out, would be glad of liberty to preach for nothing, this pretence hath no taste, or sense in it. 3ly. When we may not without the imputation of uncharitableness once imagine, that your Lordships with your Deans, and other Officers, do not value the saving of souls above money, we may conclude, that you will voluntarily allow so much out of your ample Revenues, as will supply such places or many of them; The rather because we find you charging them, as desiring inordinately the honours, and wealth of the world, that would have had all Ministers to have had 100. li. or 80. li. *per annum* a piece: and therefore may conclude that you will take no more, if you hate that sin, more than they do that are accused of it. But the next place of your Answer frighteth us more: to which we say, that we will not differ with you for the name, Whether reading Homilies may be called Preaching. But we take the boldnesse to say, That it is another manner of preaching that Christ and his Apostles sent men to perform, and which the Church hath gloried in, and been edified by, to this day, and which thousands of souls have been brought to Heaven by, and which we again desire may be enjoyned, and not left so indifferent.

Sect. 3. *Sentences.*

[*The Sentences tend all to exhort the people to pious liberalitie, whether the Object be the Minister, or the Poor, and though some of the Sentences*

be Apocryphal, they may be useful for that purpose.] *Why Collection for the poor, should be made at another time, there is no reason given, onely change desired.*

Reply.

1. We have oft told you why the *Apocrypha* should be cautelously used in the Church: That Usurper that should pretend to the Crown, and have a more numerous party then the King, (that hath the undoubted right) will be lookt on more suspitiously then ordinary subjects. 2. It is a sordid thing for Ministers to love money; and its sordid, unlesse in extraordinary necessities, to have them beg, and beg for themselves, and beg under pretence of serving God, even in times when the Clergy seems advanced. 3. We confesse our selves deceived, in thinking we should have free personal debates with you, which made us reserve many of our Reasons. Reasons are, 1. for lesse disturbance. 2. Because the peoples affections are much more raised usually, and so fitter for returns, when they have received. 3. Because especially it is most seasonable to do the Acts of gratitude, when we have received the obliging benefits; and so say (What shall I give the Lord for all his benefits?) when we have partaked of them, and to offer our selves first, and with our selves, what he giveth us, unto Him, when we have received him, and his grace offered to us.

These are the Reasons that brought us under your censure of desiring a change.

Sect. 4. P. 19. 3. Exhort.

[*The first and third Exhortations are very seasonable before the Communion, to put men in mind how they ought to be prepared, and in what danger they are, to come unprepared; that, if they be not duly qualified, they may depart, and be better prepared another time.*

Reply.

But is it not more seasonable, that, in so great businesse, such warning go a considerable time before? Is there leisure of self-examination, and making restitution, and satisfaction, and going to the Minister for Counsel to quiet his conscience, &c. in order to the present Sacrament? We yet desire these things may be sooner told them.

Sect. 5. Exc. 1.

[*We fear this may discourage many.*] *Certainly themselves cannot desire, that men should come to the holy Communion with a troubled conscience, and therefore have no reason to blame the Church for saying, It is requisite, that men come with a quiet conscience, and prescribing meanes for quieting thereof: If this be to discourage men, it is fit they should be discouraged and deferred, and kept from the Communion, till they have done all that is here*

directed

directed by the Church, which they may well do, considering that this Exhortation ſhall be read in the Church, the Sunday, or Holiday before].

Reply.

But we can, and do, deſire that many that have a troubled conſcience, and cannot otherwiſe quiet it, ſhould come to the Communion for remedy and not be diſcouraged, or kept away.

Sect. 6. Miniſter's turning.

[*The Miniſter's turning to the people, is not moſt convenient throughout the whole Miniſtration: when he ſpeaks to them as in Leſſons, Abſolution, and Benedictions, it is convenient that he turn to them; when he ſpeaks for them to God, it is fit that they ſhould all turn another way, as the ancient Church ever did; the reaſons of which you may ſee*, Aug. lib. 2, de Ser. Dom. in monte.

Reply,

It is not yet underſtood by us, why the Miniſters, or people, (for, which you mean by [they all] we know not) ſhould turn another way in prayer: we think, the people ſhould hear the prayers of the Miniſter; if not, Latine prayers may ſerve; and then you need not except againſt extemporate prayers, becauſe the people cannot own them; for how can moſt of them own what they hear not, whatever it be? As for *Auguſt.* reaſon for looking towards the Eaſt, when we pray, (*Ut admoneatur animus ad naturam excellentiorem ſe convertere, id eſt, ad Dominum; cum ipſum corpus ejus, quod eſt terrenum, ad corpus excellentius, id eſt, ad corpus celeſte convertitur*): We ſuppoſe you will not expect that we ſhould be much moved by it; if we ſhould, Why ſhould not we worſhip towards any of the creatures viſible, when we can pretend ſuch Reaſons for it, as minding us of ſuperiour things? and why ſhould not we look Southward, when the Sun is in the South?

And we fear the worſhipping towards the Sun, as repreſenting or minding us of Chriſt's heavenly body, is too like to the prohibited worſhiping before an Image, and too like that worſhipping before the Hoſt of Heaven, in which the old Idolatry conſiſted, or at leaſt which was the Introduction of it; of which our Proteſtant Writers treat at large againſt the Papiſts, on the point of Image-Worſhip; See alſo *Veſſius de Idololatria, lib. 2. cap. 23.* &c.

Sect. 7. Exc. 3.

[*It appears by the greateſt evidences of Antiquity, that it was upon the* 25. *day of* Decemb. S. Aug. *in* Pſal. 132.]

Reply.

It is not *Aug.* alone in *Pſal.* 132. that muſt tell us which way the greateſt Evidences of Antiquity go: and his reaſoning that *John* muſt decreaſe, and Chriſt muſt increaſe, as proved by *John*'s being born when the days

decrease, and Christs being born when the days increase, doth not much invite us to receive his Testimony. We conceive the Ancient opinion of *Jerusalem*, and other Eastern Churches that were nearest to the place, is a greater Argument for the contrary, then you have here given us for what you thus affirm: We might set *Epiphanius* against *Augustine*, and all the *Greek* Church, till in the midst of *Chrysostom's* time, when they changed their opinion. And in our time the judgment of the famous Chronologers, *Scaliger*, *Beroaldus*, *Broughton*, *Capellus*, *Clopenburgius*, with many others, are not contemptible, as set against such an unproved Assertion as this.

Sect. 8.

[*That* our sinful Bodies, *&c.*) *It can no more be said, those words do give greater efficacy to the blood, then to the body of Christ, then when our Lord saith*, This is my blood which is shed for you, and for many, for the remission of sins, &c. *And saith not so explicitly of the Body.*]

Reply.

Sure Christ there intimateth no such distinction as is here intimated: there his body is said to [be broken for us] and not only for [our bodies]

Sect. 9. 20. *Com. Kneel.*

[*It is most requisite that the Minister deliver the Bread and Wine into every particular Communicant's hand, and repeat the words in the singular number; for so much as it is the propriety of Sacraments to make particular obsignation to each Believer, and it is our visible profession, that by the Grace of God, Christ tasted death for every man.*

Reply. 1.

Did not Christ know the propriety of Sacraments better than we, and yet he delivered it in the plural number to all at once, with a [take ye, eat ye, drink ye [all of it]; we had rather study to be obedient to our Master, than to be wiser than he. 2. As God maketh the general Offer, which giveth to no man a personal interest, till his own acceptance first appropriate it; so it is fit, that the Minister that is Gods Agent, imitate him, when his example, and the reason of it so concern to ingage us to it; *Clemens Alexandr. Stromat. lib.* 1. *Prope.* In it giveth a reason (as we understand him) for the contrary; that man being a free Agent, must be the chooser or refuser for himself, ——————— αὐτὸν δὲ ἕκαστον τοῦ λαοῦ λαβεῖν τὴν μοῖραν ἐπιτρέπουσιν. *Quemadmodum eucharistiam cum quidam, ut mos est diviserint, permittunt unicuique ex populo ejus partem sumere:* and after rendreth this reason, ἀρίστη γὰρ πρὸς τὴν ἀκριβῆ ἀρρησιντε καὶ φυγὴν ἡ συνείδησις *ad accuratè enim perfecteque eligendum ac fugiendum, optima est conscientia.*

And that thing is so agreeable to your own doctrinal principles, that we fear you dis-relish it, because it comes from us.

Sect.

Sect. 10. *Kneel at Sacra.*

[*Concerning Kneeling at the Sacrament we have given account already: only thus much we adde, that we conceive it an errour to say that the Scripture affirms the Apostles to have received not-kneeling. The posture of the Paschal Supper we know, but the institution of the holy Sacrament was after Supper; and what posture was then used the Scripture is silent. The Rubr. at the end of the* 1. Ed. C. *that leaves kneeling, crossing, &c. indifferent, is meant only at such times as they are not prescribed, and required. But at the Eucharist, kneeling is expresly required in the Rubr. following.*]

Reply.

Doubtless, when *Matthew* and *Mark* say it was [as they did eat] to which before it is said, that [they sate down]; and when Interpreters generally agree upon it, this would easily have satisfied you, if you had been as willing to believe it, as to believe the contrary. *Matth.* 26. 20, 21, 26. the same phrase is used *v.*26. As

In *vers.* 21. where it sheweth, they were still sitting: For the sense of the Rubr. if you prove that the makers so interpret it, we shall not deny it; but the reason of both seems the same.

Sect. 11. *Com. three times a Year.*

[*This desire to have the Parishioners at liberty, whether they will ever receive the Communion or not, savours of too much neglect, and coldness of affection towards the holy Sacrament: It is more fitting that order should be taken to bring it into more frequent use, as it was in the first, and best times; Our Rubr. is directly according to the ancient Council of* Eliberis C. 81. Gratian. de Consecrat. *no man is to be accounted a good Catholick Christian that does not receive three times in the year: The distempers which indispose men to it, must be corrected, not the receiving of the Sacrament therefore omitted: It is a pitifull pretence to say, they are not fit, and make their sin their excuse; Formerly our Church was quarrelled at for not compelling men to the Communion, now for urging men; how should she please?* Hooker. l. 5. Sect. 68.

Reply.

We confess it is desireable that all our distempers, and unfitnesses should be healed; and we desire with you that Sacraments may be oftner: But that every person in the Parish that is unfit, be forced to receive, is that which we cannot concurre with you to be guilty of. Two sorts we think unfit, to be so forced (at least.) First, abundance of people, grossely ignorant and scandalous, that will eat and drink judgment to themselves, not discerning the Lords Body. Secondly, many melancholy, and otherwise troubled doubting Souls, that if they should receive the Sacrament before they find themselves more fit, would be in danger to go out of their wits, with fear, lest it would seal them to destruction, and as the

Liturgy

Liturgy ſaith, leſt the Devil enter into them as into *Judas*: or at leaſt it would grievouſly deject them. As formerly, ſo now, there is great reaſon at once to deſire, that the unprepared be not forced to the Sacrament, and yet that ſo great a part of the body of the Church may not be let alone in your Communion, without due admonition and diſcipline, that ordinarily neglect or refuſe the Churches Communion in this Sacrament: thoſe that are ſo prophane ſhould be kept away, but withall they ſhould be proceeded with by diſcipline, till they repent, or are caſt out of the Church.

Sect. 12.

[*This Rubr. is not in the Liturgy of Queen* Elizabeth, *nor confirmed by Law, nor is there any great need of reſtoring it; the World being now in more danger of profanation, then of Idolatry: beſides the ſenſe of it, is declared ſufficiently in the* 28. *Article of the Church of England*: The time appointed we conceive ſufficient.]

Reply.

Can there be any hurt or danger in the people's being taught to underſtand the Church aright? Hath not Biſhop *Hall* taught you in his life of a Romaniſt, that would have faced him down, That the Church of *England* is for Tranſubſtantiation, becauſe of Kneeling, *p.* 20. And the ſame Biſhop (greatly differing from you) ſaith in the ſame Book, *p* 294. But to put all ſcruples out of the mind of any Reader concerning this point, let that ſerve for the upſhot of all, which is expreſly ſet down in the fifth Rubrick in the end of the Communion ſet forth, as the judgment of the Church of *England*, both in King *Edward* and Queen *Elizabeth's* times (note that) though lately upon negligence (note upon negligence) omitted in the Impreſſion] and ſo recites the words. Where you ſay, there is no great need, &c. We reply, 1. Profaneneſs may be oppoſed nevertheleſs for our inſtructing the people againſt Idolatry. 2. The abounding of Papiſts who in this point ſeem to us Idolatrous, ſheweth that there is danger of it. 3. The commonneſs of Idolatry through the World, and the caſe of the *Iſraelites* of old, ſhew that mans nature is prone to it. 4. Prophaneneſs and Idolatry befriend each other; As God is jealous againſt Idolatry, ſo ſhould all faithfull Paſtors of the Church be, and not refuſe ſuch a caution to the people and ſay, There is no great need of it.

Publike Baptiſm.

UNtill they have made due profeſſion of Repentance, &c. We think this deſire to be very hard and uncharitable, puniſhing the poor Infants for the Parents ſakes; and giving alſo too great and arbitrary a power

power to judge which of his Parishioners he pleaseth, Atheists, 1. Hereticks, &c. and then in that name to reject their children from b Arti-Baptized: Our Church concludes more charitably, that Christ will k tivourably accept every Infant to Baptism, that is presented by the Church according to our present Order: And this she concludes out of Holy Scriptures, (as you may see in the Office of Baptism) according to the Practise and Doctrine of the Catholick Church, *Cypr. Ep.59. August. Ep. 28. & de verb. Apost. Ser.* 14.

Reply.

We perceive you will stick with us in more then Ceremonies; To your reasons we Reply, 1. By that reason, all the Children of all Heathens or Infidels in the World should be admitted to Baptism; because they should not be punished for the parents sakes. 2. But we deny that it is (among Christians that believe original Sin) any absurdity to say, that Children are punished for their Parents sakes. 3. But yet we deny this to be any such punishment at all, unless you will call, their non-deliverance a punishment. They are the Children of wrath by nature, and have original Sin; The Covenant of Grace that giveth the saving benefits of Christ, is made to none but the faithfull, and their seed; Will you call this a punishing them for their Fathers sakes, that God hath extended his Covenant to no more? Their Parents infidelity doth but leave them in their original Sin, and Misery, and is not further it self imputed to them. If you know of any Covenant or promise of Salvation made to all without condition, or to Infants, or any other condition or qualification, but that they be the seed of the faithfull dedicated to God; you should do well to shew it us, and not so slightly pass things of so great moment, in which you might much help the World out of darkness, if you can make good what you intimate; If indeed you mean as you seem to speak, That its uncharitableness to punish any Infants for the Parents faults, & that a non-liberation is such a punishment; then you must suppose that all the Infants of Heathens, Jews, & Turks are saved (that die in Infancy), or else Christ is uncharitable; And if they are all saved without Baptism, then Baptism is of no such use, or necessity; as you seem to think: What then is their priviledge, of the seed of the faithfull, that they are holy, and that the Covenant is made with them, & God will be their God? We fear you will again revive the opinion of the Anabaptists among the people, when they observe that you have no more to say for the Baptizing of the Children of the faithfull, then of Infidels, Heathens, & Atheists. To your second Objection we Answer; You will drive many a faithfull labourer from the work of Christ, if he may not be in the Ministry, unless he will baptise the Children of Heathens, Infidels, and Excommunicate ones, before

their Parents do repent: And the firſt Queſtion is not, Who ſhall be the judge? But, whether we muſt be all thus forced? Is not the Queſtion as great, Who ſhall be the judge of the unfitneſs of Perſons for the Lords Supper? And yet, there, you think it not a taking too much upon us to keep away the ſcandalous, if they have their Appeals to you? And is it indeed (a power too great & arbitrary) to have a *judicium diſcretionis* about our own Acts; and not to be forced to baptize the children of Heathens againſt our Conſciences? Who judged for the Baptizers in the Primitive Church, what perſons they ſhould baptize? We act but as Engines under you, not as Men, if we muſt not uſe our Reaſon; and we are more miſerable then brutes or men, if we muſt be forced to go againſt our Conſciences, unleſs you will ſave us harmleſs before God: O that in a fair debate you would prove to us that ſuch children as are deſcribed are to be baptized, and that the Miniſters that baptize them, muſt not have power to diſcern whom to baptize. But who mean you by the Churches, that muſt preſent every Infant that Chriſt may accept them? Is every Infant firſt in the promiſe of pardon? (If ſo, ſhew us that promiſe) and then ſure God will make good that promiſe, though Heathen Parents preſent not their children to him, (as your grounds ſuppoſe); if not, then will the ſign ſave thoſe that are not in the promiſe: But is it the Godfathers that are the Church? Who ever called them ſo? And if by the Church you mean the Miniſter, and by preſenting, you mean baptizing them, then any Heathen's child that a Miniſter can catch up and baptize ſhall be ſaved: which if it could be proved, would perſwade us to go hunt for children in *Turkie*, *Tartary*, or *America*, and ſecretly baptize them in a habit, that ſhould not make us known. But there is more of fancy then charity in this; and Chriſt never invited any to him, but the children of the promiſe to be thus preſented and baptized.

Sect. 3. *P.* 23.

[*And then the Godfathers*, &c.) *It is an erronious doctrine, and the ground of many others, and of many of your Exceptions, that children have no other right to Baptiſm then in their Parents right. The Churches Primitive practiſe forbids it to be left to the pleaſure of Parents, whether there ſhall be other Sureties or no? It is fit we ſhould obſerve carefully the practice of venerable Antiquity, as they deſire* Prop. 18.]

S. Aug. Ep. 23.

Reply.

We conjecture the words that conclude your former Subject being miſ-placed, are intended as your Anſwer to this: and if all the children of any ſort in the world that are brought to us, muſt by us be baptized without diſtinction, indeed it's no great matter what time we have notice of it.

It

It ſeems we differ in Doctrine, though we ſubſcribe the ſame Articles we earneſtly deſire you diſtinctly to tell us, What is the Infants title to Baptiſm, if it be not to be found in the Parent? Aſſign it, and prove it when you have done, as well as we prove their right as they are (the ſeed of Believers dedicated by them to God), and then we promiſe to conſent: Its ſtrange to us to hear ſo much of the Churches Primitive practice, where ſo litle evidence of it is produced, *Aug. ep.* 23. talketh not of Primitive practice: *Ab initio non fuit ſic*; Was it ſo in the Apoſtles daies? And afterwards you prove not that it was the judgment of the Catholick Church, that bare Sponſors inſtead of Parents. Pro-parents or Owners of the Children, might procure to the Children of all Infidels a title to Baptiſm, and its benefits. Such Suſceptors as became the Owners or Adopters of the Children, are to be diſtinguiſhed from thoſe that *pro forma* ſtand by for an hour during the Baptizing of the Children, and ever after leave them to their Parents: who as they have the naturall intereſt in them, and power of their diſpoſall, and the Education of them, ſo are fitteſt to covenant in their names.

[*The Font uſually ſtands as it did in Primitive times, at or near the Church door, to ſignify that Baptiſm was the entrance into the Church myſticall, we are all baptized into one body*, 1 Cor. 12. 13. *and the people may hear well enough. If* Jordan *and all other waters be not ſo far ſanctified by Chriſt, as to be the matter of Baptiſm, what authority have we to baptiſe? and ſure his Baptiſm was* Dedicatio Baptiſmi.]

Reply. Our leſs difference of the Font, and flood *Jordan*, is almoſt drowned in the greater before going: But to the firſt we ſay that we conceive the uſual ſcituation for the people's hearing, is to be preferred before your Ceremonious poſition of it. And to the ſecond we ſay, that *Dedicatio Baptiſmi*, is an unfitting phraſe: and yet, if it were not, what's that to the ſanctification of *Jordan*, and all other waters? Did Chriſt ſanctify all Corn or Bread, or Grapes or Wine to an holy uſe, when he adminiſtred the Lords Supper? Sanctifying is ſeparating to an holy uſe; But the flood *Jordan* and all other water, is not ſeparated to this holy uſe, in any proper ſenſe: No more than all mankind is ſanctified to the Prieſtly office, becauſe men were made Prieſts.

[*It hath been accounted reaſonable, and allowed by the beſt Laws, that Guardians ſhould Covenant and contract for their Minors to their benefit: by the ſame right, the Church hath appointed ſureties to undertake for Children, when they enter into Covenant with God by Baptiſm; And this generall practice of the Church is enough to ſatisfy thoſe that doubt.*]

Repl. 1. Who made those Sureties Guardians of the Infants that are neither Parents, nor Pro-parents, nor Owners of them? We are not now speaking against Sponsors: But you know that the very original of those Sponsors, is a great Controversie: And whether they were not at first most properly Sponsors for the Parents that they should perform that part they undertook (because many Parents were Desertors, and many proved negligent). Sponsors then excluded not Parents from their proper undertaking, but joyned with them; God-fathers are not the Infants Guardians with us, and therefore have not power thus to Covenant and Vow in their name: We intreat you to take heed of leaving any Children indeed out of the mutual Covenant that are baptized; How are those in the Covenant that cannot consent themselves, and do it not by any that truly represent them, nor have any Authority to act as in their names? The Authority of Parents being most unquestionable (who by nature, and the word of God, have the power of disposing of their Children, and consequently of choosing and covenanting for them), Why should it not be preferred? at least you may give leave to those Parents that desire it, to be the Dedicators of, and Covenanters for, their own Children, and not force others on them whether they will or no. 2. But the question is not of Covenanting, but professing present actual believing, forsaking, &c. In which, though we believe the Churches sense was sound, yet we desire that all things, that may render it lyable to mis-understanding, may be avoyded.

Sect 6. pag. 24. *Receive remission of sins by Spiritual Regeneration*]. *Most proper for Baptism is our Spiritual Regeneration, S.* John 3. *Unless a man be born again of Water and the Spirit*, &c. *And by this is received remission of sins*, Acts 2.3. Repent, and be baptized every one of you, for the remission of sins: *So the Creed* [*one Baptism for the remission of sins.*]

Repl. Baptism, as an outward Administration, is our visible Sacramental Regeneration: Baptism as containing, with the Sign, the thing signified, is our spiritual real Regeneration. As we are regenerated before Baptism, (as, you know, adult Believers are), so we cannot pray to receive remission of sins by that same Regeneration renewed. As we are regenerated really in Baptism; that Regeneration and Remission, are conjunct benefits: But if Baptism at once give Regeneration and Remission, it follows not that it gives Remission by Regeneration: But as Regeneration comprehendeth the whole change (reall or Physical) and relatives; so we acknowledge, that as the part is given by the whole, you may say that Remission is given by Regeneration, but more fitly *in* it than *by* it; But we are not willing to make more adoe about words than needs.

Sect. 7. pag. 24. [*We cannot in faith say that every Child that is baptized is regenerate*, &c.]. *Seeing that Gods Sacraments have their effects, where the Receiver doth not*

ponere

ponere obicem, *put any bar against them (which children cannot do); we may say in faith of every child that is baptized, that it is regenerated by Gods Holy Spirit, and the denial of it tends to Anabaptism, and the contempt of this holy Sacrament, as nothing worthy nor material, whether it be administred to children or no: Concerning the Cross, we refer to our Answer to the same in general.*

Repl. All Gods Sacraments attain their proper end: But whether the Infants of Infidels be the due Subjects, and whether their ends be to seal up Grace and Salvation to them that have no promise of it, or whether it be only to seal the Covenant to believers and their seed, are Questions yet undecided, wherein we must intreat you not to expect that we should implicitly believe you; and it is as easy for us to tell you, that you are promoting Anabaptism, and much more easy to prove it: We take those but for words of course. Tit. 3:5.

PRIVATE BAPTISM.

[*We desire that Baptism may not be administred in a private place*]. *And so do we, where it may be brought into the publick Congregation. But since our Lord hath said,* S. Joh 3. Unless one be born of Water and the Holy Ghost, he cannot enter into the Kingdom of Heaven. *We think it fit that they should be Baptized in private, rather than not at all; It is appointed now to be done by the lawful Minister.* Sect 8.

Repl. We must needs suppose you are disputing with Protestants, who ordinarily shew the Papists that that Text, *Joh.* 3. asserteth no absolute necessity of Baptisme to salvation. But we believe as well as you, that it is the regular way of solemn Initiation into the Covenant and Church of Christ, which none that indeed are the Children of the promise should neglect. As Coronation solemnizeth his entrance upon the Kingdome, that had before the title; And as Marriage solemnizeth that which before was done by consent; So Baptism solemnizeth the mutual Covenant, which before had a mutual consent, and none is authorised to consent for Infants but those that by nature, and Gods Law, have the power of disposing of them, and whose will is *in sensu forensi*, the Childrens will: It solemnly inveseth us in what we had an Antecedent right to, and therefore belongs to none but those that have that right; And this we are ready to make good by any fair Debate that you will allow us.

[*Nor is any thing done in private reiterated in publick, but the solemn reception into the Congregation, with the prayers for him, and the publick declaration before the Congregation of the Infants now made by the God-fathers, that the whole Congregation may testify against him, if he doet not perform it, which the Ancients made great use of.*

[*Repl.* Do you not say in the *Rubr.* (*And let them not doubt, but the Child so baptized is lawfully and sufficiently baptized, and ought not to be*

baptized again). And after (*I certify you that in this case all is well done*, &c.) And yet you do not renew all the Baptismal Covenant, renouncing the flesh, &c. and ingaging into the Christian belief; And that you may see that the Church of *England* taketh not all Infants infallibly to be regenerated by Baptism (unlesse you grant that they repent to the substance of Baptism) the Baptismal prayer is here used, for the fore-baptized, [that God will give his holy Spirit to this Infant, that he being born again, and made heir of everlasting Salvation, &c.] which sheweth that he is now supposed to be *Regenerandus, non regeneratus*. Do they pray for his Regeneration, whom they account regenerate already? You must either confess that there they repeat much of the substance of Baptism, and take the Child as not baptized, or else that they take the baptized Child to be not-regenerate. And then we may well take them for unregnerate, that shew no signs of it, at years of discretion, but live a carnal and ungodly life, though they can say the Catechism, and seek Confirmation.

Of the *CATECHISM*.

Sect. 1. p. 2. 26. An. 3. [*Though divers have been of late baptized without God-fathers, yet many have been baptized with them, and those may answer the Questions, as they are: the rest must answer, according to truth. But there's no reason to alter the Rule of the Catechism, for some mens irregularities.*

Reply. If you will have a Catechism proper to those that had God-fathers, give leave to others to use one that will teach them, as you say, to answer according to truth: And let us, in the same, have that liberty, of leaving out the doubtful Opinion of God-fathers and God-mothers, and that which we think too childish a beginning, [What is your name,] and let us use one that speaks more of the necessary Doctrines of Salvation, and nothing but Necessaries.

Sect. A. 2. [*We conceive this expression as safe as that which they desire, and more fully expressing the Efficacy of the Sacrament, according to S.* Paul, *the* 26, *and* 27. *of* Gal. 3. *Where S.* Paul *proves them all to be Children of God, because they were baptized, and in their Baptism had put on Christ*; If Children, then Heirs, *or, which is all one*, Inheritors, Rom. 8. 17.

Reply. By Baptism *Paul* means not the Carkase of Baptism, but the Baptismal dedication, and covenanting with God; They that do this by themselves, if at age, or by Parents, or Pro-parents authorized (if Infants) sincerely, are truly members of Christ, and children of God, and Heirs of Heaven; They that do this but hypocritically, and verbally, as *Simon Magus* did, are visibly such as the others are really. But really are still in the gall of bitternesse, and bond of iniquity, and have no part or lot in this businesse, their hearts being not right in the sight of God. This is that truth which we are ready to make good.

We

[*We conceive the present Translation to be agreeable to many antient Copies, therefore the change to be needlesse.*]

Repl. What antient Copy hath (the Seventh day) in the end of the fourth Commandment, instead of the Sabbath day? Did King *James* cause the Bible to be new translated to so little purpose? We must bear you witnesse, that in some Cases you are not given to change. Sect. 3. Con.

[My duty towards God, *&c.*] *It is not true that there is nothing in that Answer which refers to the 4th Commandment; for the last words of the Answer do orderlie relate to the last Commandment of the first Table, which is the fourth.* Sect. 4 pag. 27.

Repl. And think you, indeed, that the 4th. Commandment obligeth you no more to one day in seven, than equally (to all the dayes of your life)? This Expositon may make us think that some are more serious, than else we could have imagined in praying after that Commandment, *Lord have mercy upon us, and encline our hearts to keep this Law.*

[Two only as generally necessary to salvation, *&c. These words are a Reason of the Answer that there are two only, and therefore not to be left out.*] Sect. 5.

Repl. The words seem to imply by distinction, that there may be others not so necessary: and the Lords Supper was not by the Antients taken to be necessary to the salvation of all.

[We desire that the entring of Infants, *&c.*] *The effect of Childrens Baptism, depends neither upon their own present actual Faith and Repentance, which the Catechism saith expresly, they cannot perform; nor upon the Faith and Repentance of their natural Parents, or Pro-parents, or of their Godfathers or Godmothers; but upon the Ordinance and Institution of Christ: But it is requisite that when they come to age, they should perform these Conditions of Faith and Repentance, for which also their Godfathers and Godmothers charitably undertook on their behalf. And what they do for the Infant in this Case, the Infant himself is truly said to do, as in the Courts of this Kingdom daily, the Infant does answer by his Guardian, and it is usual for to do homage by proxy, and for Princes to marry by proxy. For the further justification of this Answer, See St.* Aug. Ep. 23. ad Bonifac. Nihil aliud credere quam fidem habere; ac per hoc cum respondetur Parvulum credere qui fidei nondum habet effectum, respondetur Fidem habere propter fidei Sacramentum, & convertere se ad Deum propter Conversionis Sacramentum, quia & ipsa responsio ad celebrationem pertinet Sacramenti: itaque parvulum, etsi nondum fides illa, quæ in credentium voluntate consistit, tamen ipsius fidei Sacramentum, fidelem facit.] Sect. 6.

Repl. 1. You remove not all the inconvenience of the words that seemeth to import what you your selves disclaim. 2. We know that the effects of Baptism, do depend on all the necessary con-causes on Gods mercy, or Christs

Christs merits, on the Institution, and on Baptism it self according to its use, as a delivering investing Sign, and Seal; and they depend upon the promise sealed by Baptism; and the promise supposeth the qualified subject, or requisite Condition in him, that shall have the benefit of it. To tell us therefore of a common Cause, on which the effect depends, *viz.* the Institution of Baptism it self, when we are inquiring after the special condition that proveth the person to be the due subject, to whom both Promise and Baptism doth belong; This is but to seem to make an Answer. Either all baptized absolutely are justified and saved, or not: If yea, then Christianity is another kind of thing than *Peter* or *Paul* understood, that thought it was not the Washing of water, but the Answer of a good Conscience to God: Then let us catch Heathens and dip them, and save them in despite of them; But if any condition be requisite (as we are sure there is) our Question is, What it is? and you tell us of Baptism it self. Did ever *August. jure, vel injuria* was to be esteemed a Believer? We grant with *Austin*, that Infants of Believers, *propter Sacramentum fidei*, are visibly and professedly to be numbred with Believers; but neither *Austin*, nor we, will ever grant you that this is true of all that you can catch, and use this form of Baptism over. The Seal will not save them that have no part in the Promise.

Sect. 7. pa. 28. [*The Catechism is not intended as a whole Body of Divinity; but as a Comprehension of the Articles of Faith, and other Doctrines most necessary to Salvation; and being short, is fittest for Children, and Common people; and as it was thought sufficient upon mature deliberation, and so is by us.*]

Repl. The Creed, the Decalogue, and the Lords Prayer, contain all that is absolutely necessary to Salvation at least. If you intended no more, What need you make a Catechism? If you intend more, Why have you no more? But, except in the verie words of the Creed, the essentials of Christianity are left out; If no explication be necessary, trouble them with no more than the Text of the Creed, &c. If explication be necessary, let them have it; At least in a larger Catechism, fitter for the riper.

CONFIRMATION.

Sect. 1. Rub. 1. [*It is evident that the meaning of these words is, that Children Baptized, and dying before they commit actual Sin, are undoubtedly Saved, though they be not Confirmed; wherein we see not what danger there can be of misleading the vulgar, by teaching them truth: But there may be danger in this desire of having these words expunged, as if they were false; for St.* Austin *saies, He is an Infidel that desires them to be true*, Ep. 23. ad Bonifac.]

Repl.

Repl. What? all Children Saved whether they be Children of the Promiſe or no? Or, can you ſhew us a Text that ſaith (*Whoever is Baptized, ſhall be Saved*)? The Common-Prayer-Book plainly ſpeaks of the non-neceſſity of Unction, Confirmation, and other Popiſh Ceremonies and Sacraments, and meaneth that, *ex parte Eccleſiæ*, they have all things neceſſary to Salvation, and are undoubtedly Saved, ſuppoſing them the due Subjects, and that nothing be wanting *ex parte ſui*; which certainly is not the caſe of ſuch as are not Children of the Promiſe, and Covenant. The Child of an Heathen doth not *ponere obicem* actually *quo minus baptizetur*, and yet being baptized is not ſaved, on your own reckoning, (as we underſtand you); therefore the Parent can *ponere obicem*, and either hinder the Baptiſm or effect, to his Infant. *Auſtin* ſpeaks not there of all Children whatever, but thoſe that are offered *per aliorum ſpiritualem voluntatem*, by the Parents uſually, or by thoſe that own them after the Parents be dead, or they expoſed, or become theirs: He ſpeaks alſo of what may be done, *& de eo quod fieri non poſſe arbitratur*: But our queſtion is, What is done? and not, What God can do: Our great Queſtion is, What Children they be that Baptiſm belongeth to?

[*After the Catechiſm we conceive that it is not a ſufficient qualification, &c.*] *We conceive that this qualification is required rather as neceſſary, than as ſufficient; and therefore it is the duty of the Miniſter of the place,* Can. 61. *to prepare Children in the beſt manner to be preſented to the Biſhop for Confirmation, and to inform the Biſhop of their fitneſſe; but ſubmitting the judgement to the Biſhop, both of this, and other qualifications, and not that the Biſhop ſhould be tyed to the Miniſters conſent. Compare this* Rubr. *to the ſecond* Rubr. *before the Catechiſm, and there is required what is further neceſſary and ſufficient.* Sect. 2. Rubr.

Repl. 1. If we have all neceſſary ordinarily, we have that which is ſufficient *ad eſſe*: there is more ordinarily neceſſary, than to ſay thoſe words. 2. Do you owe the King no more obedience? Already do you contradict His Declaration, which ſaith, Confirmation ſhall be performed (by the information, and with the conſent of the Miniſter of the place?) But if the Miniſters conſent ſhall not be neceſſary, take all the charge upon your own ſouls, and let your ſouls be anſwerable for all.

They ſee no need of Godf. here] *The Compilers of the Liturgie did, and ſo doth the Church; that there may be a witneſſe of the Confirmation.*] Sect. 3. Ex. 13

Repl. It is like to be your own work as you will uſe it, and we cannot hinder you from doing it in your own way. But are Godfathers no more than witneſſes? &c.

[*This ſuppoſeth that all children, &c.*] *It ſuppoſeth, and that truly, that all children were at their Baptiſm, regenerate by Water, and the Holy Ghoſt, and had given unto them the forgiveneſſe of all their Sins; and it is charitably preſumed, that, notwithſtanding the frailties and ſlips of their Childhood, they have not totally loſt, what was in Baptiſm conferred upon them, and therefore addes*, Strengthen them we beſeech thee, O Lord, with the Holy Ghoſt, the Comforter, and daily encreaſe in them their manifold gifts of Grace, &c. *None that lives in open ſin ought to be Confirmed.*]

Repl. 1. Children baptized without right, cannot be preſumed to be really regenerate, and pardoned. 2. We ſpeak only of thoſe that by living in open ſin, do ſhew themſelves to be unjuſtified; and theſe you confeſſe ſhould not be Confirmed. O that you would but practiſe that; If not, this Confeſſion will witneſſe againſt you.

Sect. 5. p. 39. Rub.

[*Before the impoſition of hands, &c.*] *Confirmation is reſerved to the Biſhop*, in honorem Ordinis; *To bleſſe, being an Act of Authority; ſo was it of old. St.* Hierom, *Dialog. Adv.* Lucifer. *ſaies, it was* totius orbis conſenſio in hanc partem. *And St.* Cyprian *to the ſame purpoſe*, Ep. 73. *And our Church doth every where profeſſe, as ſhe ought, to conform to the Catholick uſages of the Primitive times; from which cauſeleſly to depart, argues rather love of contention than of peace. The reſerving of Confirmation to the Biſhop, doth argue the Dignity of the Biſhop above Presbyters, who are not allowed to Confirm; but does not argue any excellency in Confirmation, above the Sacraments. St.* Hierom *argues the quite contray*, ad Lucif. cap. 4. *That becauſe Baptiſm was allowed to be performed by a Deacon, but Confirmation only by a Biſhop; therefore Baptiſm was moſt neceſſary, and of the greateſt value; The mercy of God allowing the moſt neceſſary means of Salvation, to be adminiſtred by inferiour Orders, and reſtraining the leſſe neceſſary, to the higher, for the honour of their Order.*]

Reply. O that we had the Primitive Epiſcopacy, and that Biſhops had no more Churches to overſee, than in the Primitive times they had; and then we would never ſpeak againſt this reſervation of Confirmation to the honour of the Biſhop: But when that Biſhop of one Church, is turned into that Biſhop of many hundred Churches; and when he is now a Biſhop of the loweſt rank, that was an Arch-biſhop, when Arch-biſhops firſt came up, and ſo we have not really exiſtent, any meer Biſhops, (ſuch as the Antients knew) at all, but only Arch-biſhops and their Curates; Marvel not, if we would not have Confirmation proper to Arch-biſhops, nor one man undertake more than an hundred can perform: But if you will do it, there is no remedie, we have acquit our ſelves.

Prayer

Prayer after the Impoſition of hands, is grounded upon the practice of the Apoſtles, Heb. 6. 2. & Acts 8. 17. *Nor doth* 25. Article *ſay, that Confirmation is a corrupt imitation of the Apoſtles practice, but that the* 5. *commonly called Sacraments have ground partly on the corrupt following the Apoſtles, &c. which may be applied to ſome other of thoſe* 5; *but cannot be applied to Confirmation, unleſs we make the Church ſpeak contradictions.* Sect. 6. Ex. 1.

Reply. But the queſtion is not of Impoſition of hands in generall; but this Impoſition in particular: And you have never proved, that this ſort of Impoſition, called Confirmation, is mentioned in thoſe Texts: And the 25. Article cannot more probably be thought to ſpeak of any one of the 5. as proceeding from the corrupt imitation of the Apoſtles, than of Confirmation as a ſuppoſed Sacrament.

We know no harm in ſpeaking the language of holy Scripture, Acts 8. 15. *they laid their hands upon them, and they received the Holy Ghoſt; and though Impoſitions of hands be not a Sacrament, yet it is a very fit ſign, to certifie the perſons what is then done for them, as the Prayer ſpeaks.* Sect. 7. Ex. 2.

Reply. It is fit to ſpeak the Scripture language in Scripture ſenſe; But if thoſe that have no ſuch power to give the Holy Ghoſt, will ſay, Receive the Holy Ghoſt, it were better for them to abuſe other language, than Scripture language.

After Confirmation.

There is no inconvenience that Confirmation ſhould be required before the Communion, when it may be ordinarily obtained: that which you here fault, you elſewhere deſire. Sect. 8.

Reply. We deſire that, the credible approved profeſſion of Faith, and repentance, be made neceſſaries: But not that all the thouſands in *England* that never yet came under the Biſhops hands (as not one of many ever did, even when they were at the higheſt) may be kept from the Lords Supper: for ſome cannot have that Impoſition, and others will not, that yet are fit for Communion with the Church.

The Ring is a ſignificant ſign, only of humane inſtitution, and was alwayes given as a pledge of fidelity, and conſtant love, and here is no reaſon given why it ſhould be taken away; nor are the reaſons mentioned in the Roman Ritualits given in our Common-Prayer-Book. Marriage the Ring. Sect. 1. p. 31.

Repl. We crave not your own forbearance of the Ring; but the indifferencie in our uſe of a thing ſo miſ-uſed, and unneceſſary.

[*Theſe words (in the name of the Father, Son, and Holy Ghoſt) if they ſeem to make Matrimony a Sacrament; may as well make all ſacred, yea civil actions of weight to be Sacraments, they being uſual at the beginning and ending of all ſuch. It was never heard before now, that thoſe words make a Sacrament.*] Sect. 2. pa. 32. Ex. 1.

Reply. Is there no force in an argument drawn from the appearance of evil, the offence and the danger of abuses, when other words enow may serve turn?

Sect. 3. *They go to the Lords Table, because the Communion is to follow.*

Reply. They must go to the Table, whether there be a Communion or not.

Se. 4. Col. [*Consecrated the estate of Matrimony to such an excellent mystery, &c.*] *Though the institution of Marriage was before the Fall, yet it may be now, and is consecrated by God to such an excellent mystery, as the representation of the spiritual marriage, between Christ and his Church,* Eph. 5. 23. *We are sorry that the words of Scripture, will not please. The Church in the 25. Article, hath taken away the fear of making it for a Sacrament.*]

Reply. When was Marriage thus consecrated? If all things, used to set forth Christs offices, or benefits, by way of similitude, be consecrated; then a Judge, a Father, a Friend, a Vine, a Door, a Way, &c. are all consecrated things: Scripture phrase pleaseth us, in Scripture sense.

Se. 5. p. 33. Rubr. 18. *The new married persons the same day of their marriage must receive the Holy Communion.*] *This inforces none to forbear Marriage, but presumes (as well it may) that all persons marriageable ought to be also fit to receive the Holy Sacrament; And marriage being so solemn a Covenant of God, they that undertake it in the fear of God, will not stick to seal it by receiving the Holy Communion, and accordingly prepare themselves for it. It were more Christian, to desire that those licentious Festivities might be suppress, and the Communion more generally used by those that marry: the happiness would be greater then can easily be expres.* Unde sufficiat ad enarrandum felicitatem ejus Matrimonii, quod Ecclesia conciliat, & confirmat oblatio. *Tertul. lib. 2. ad Uxorem.*

Reply. Indeed! will you phrase and modify your administrations upon such a supposition, that all men are such as they ought to be, and do what they ought to do? Then take all the World for Saints, and use them accordingly, and blot out the doctrine of R. proof, excommunication, and damnation from your Bibles; Is it not most certain that very many married persons are unfit for the Lords Supper, and will be when you and we have done our best? And is it fit then to compell them to it? But the more unexpected the more welcom is your motion, of that more Christian course of suppressing of licentious festivities. When shall we see such Reformation undertaken?

Visitation

FOr as much as the condition, &c.] *All which is here desired, is already presumed, namely, that the Minister shall apply himself to the particular condition of the person; but this must be done according to the Rule of prudence and justice, and not according to his pleasure: therefore if the sick person shew himself truly penitent, it ought not to be left to the Ministers pleasure to deny him Absolution, if he desire it. Our Churches direction, is according to the* 13. *Can. of the venerable Council of* Nice, *both here, and in the next that follows.* Sect. 1.

Reply. But the question is whether he shew himself truly penitent or not. If we have not here neither, a judgment of discretion, for the conduct of our own actions, What do we with reason? Why are we trusted in the Office? and, Whose judgment must we follow? The Bishop cannot have leisure to become the Judge whether this man be penitent. It must then be the Minister, or the man himself; And must we absolve every man that saith he repenteth? Then we must believe an incredible profession, which is against reason: Some are known Infidels, and in their health profess that they believe not the Scripture to be true, and make a mock at Jesus Christ; and perhaps, in a sickness, that they apprehend no danger in, will send for the Minister in scorn, to say [I repent] and force him to absolve them, that they may deride him, and the Gospel. Some of us have known too many of those that have for twenty, or thirty years been common drunkards, seldom sober a week together, and still say when they came to themselves, that they were sorry for it, and did unfeignedly repent; and as they said in health, so they said in sickness, dying within a few daies or weeks after they were last drunk: must we absolve all these? Some dye with a manifest hatred of an Holy Life, reviling at those that are carefull to please God; yet saying, they hate them not as holy, but because they are all Hypocrites, or the like: And yet will say, they repent of their sins. Some forbear not their accustomed swearing and cursing while they profess repentance. Some make no restitution for the wrong which they say they repent of: And must we take all these for truly penitent? If not; the Minister must judge. What you mean by your saying, (Our Churches direction is according to the 13th Canon of the venerable Council of *Nice*, both here and in the next that follows) we know not: the second Council of *Nice* you cannot mean (its Can being uncertain) and the 13th is of no such sense. And the 13th Can. of the first Council of *Nice*, is only, that lapsed Catechumens shall be 3. years *inter* and *ientes* before they pray again with the Cate-

[audientes.]

chumens. This shews they then took not up with every word of seeming penitence as true repentance, but what it is to your purpose we know not, nor is here any other Can. in that Council for you: The 11th Can. is sufficiently against you. The lapsed that truly repented, were to remain among the penitent for three years; and seaven years more, if they were *fideles*, &c. (*Ab omnibus vero illud præcipue observetur, ut animus eorum, & fructus pœnitentiæ attendatur: quicunque enim cum omni timore, & lacrimis perseverantibus, & operibus bonis, Conversationem suam, non verbis solis sed opere & veritate demonstrant, cum tempus statutum etiam ab his fuerit impletum, & orationibus jam cœperint communicare, licebit etiam Episcopo humanius circa res aliquot cogitare*:) We know this rigor as to time was unjust, and that to the dying it was abated: but you see here that bare words (that were not by seriousness and by deeds, made credible) were not to be taken, as sufficient marks of penitence, of which it was not the person himself that was to be the Judge.

Sect. 2. *The form of Absolution in the Liturgy, is more agreeable to the Scriptures, then that which they desire; it being said, in St.* John 20. *Whose sins you remit they are remitted, not, whose sins you pronounce remitted; and the Condition needs not to be expressed, being alway necessarily understood.*

Reply. It is a Controversy among the Learnedst Expositors, how much of that of *John* 20. was proper to the Apostles, and such others as were then to have the spirit in an extraordinary manner, who did remit sin effectively by remitting the punishment of it, by casting out Devils, healing the sick, &c. according to that of *Jam.* 5. 14, 15. Is any sick among you, let him call for the Elders of the Church, and let them pray for him, and anoint him with Oyl, in the name of the Lord; And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. If besides this remitting them effectively, the rest be no other then a Ministerial pronouncing them forgiven by God according to his Covenant in the Gospel, then you cannot plead the phrase of a Text, which respecteth another way of Remission then we pretend to: But must phrase it according to the nature of the thing, and the sense of other Scriptures also that fullier open it; There are three waies of pardoning, 1. By grant or Guift, (whether by a general Act of pardon, or a particular.) 2. By sentence. 3. By execution; that is, preventing, or taking off, the penalty: The first of these is done already by God in the Gospel. The Second, God doth principally, and his Ministers instrumentally as his Messengers: The third (the taking off the penalty) they can do no otherwise in the Case before us, then by praying that God will take

it

it off, and using his ordinary means. So that it is most evident, that this Absolution that Ministers are to perform, can be no other then to pronounce the penitent Believer to be absolved by God according to his Covenant: And if there be no other, should we not speak as intelligibly as we can? Indeed there is more in absolving the excommunicate; for then the Church both judiciously, and executively, remitteth the penalty of excomunication (to which also the Text *John* 20. may have much respect) but the penalty of damnation can be no otherwise remitted by us, then as is expressed. And indeed the thing is of such exceeding weight, that it behoveth us to deal as intelligibly and openly in it, as we can. And therefore we admire that you should say (the Condition needs not be expressed, being always necessarily understood) by necessarily do you mean, *necessitate naturali, & irresistibili*? so that all the wicked men in the world cannot chuse but understand us, to speak conditionally? Surely this is none of your meaning; if it were, it were far from truth: Or do you mean not *de necessitate vel actitudine eventus*, but *de debito ex obligatione*? no doubt but it is necessary as a duty, and also *ad finem* as a means: And therefore it is, that we desire it may be expressed. And doubtless you think not that all men do their duties, and understand all that they ought to understand: no not in this particular. If you mean that all sick men may be rationally supposed to understand it; this can never be believed by us that are acquainted personally (and have been) with so many of whom it is not true. How many think the Minister's Absolution, and the Sacrament, will serve turn, with their unsound hypocritical repentance? how easily is that understood absolutely, or as bad, while they take you to take it for granted, that they have the Condition, which is absolutely expressed.

It is not fit the Minister should have power to deny this viation, or holy Communion to any that humbly desire it, according to the Rubrick; which no man disturbed in his wits can do, and whosoever does, must in charity be presumed to be penitent, and fit to receive. Sect. 3. p. 34. Exc. 1.

Repl. There is no condition mentioned in the Rubrick, but that he (be desirous to receive the Communion in his house) humbly is not there: And why may not a man disturbed in his wits desire the Communion? you deny things that ordinarily fall out, and yet lay the weight of your Cause on that denial. But why must we give the Sacrament to those that have lived in gross ignorance, Infidelity, and prophaneness, and never manifested credibly, that they repent? You say that (whosoever desireth the Sacrament, according to the Rubrick, must in charity be presumed to be penitent.) But where hath God commanded or approved so blind & dangerous an act as this, under the name of Charity? the ordinary observations

ons of our lives, is not to be confuted by mens Aſſertions: we know by ſad experience, that there's abundance of the worſt of men among us, that are deſirous to receive this Sacrament when they are ſick, that give no credible evidence of true repentance; but ſome in the ignorance, & deceit of their hearts; & ſome as conſcious of their impiety, for which they ſeek any ſhifting remedy to quiet their Conſciences, for the time, are much more eager for this Sacrament in their ſickneſs, then many better and more penitent perſons. And muſt we judge all theſe penitent, and give them the Sacrament as ſuch? we muſt needs profeſſe that we think this Courſe would not be the leaſt effectual ſervice unto Satan, to deceive poor ſinners, and keep them from knowing their miſery, and ſeeking aright after the true remedy in time. Pardon us, while we lay together the parts of your Doctrine, as we underſtand it here delivered; and leave it to your Conſideration, what a Church, and what a Miniſtry it would make. 1. All Infants of any Parents in the world that we can baptize, are undoubtedly regenerate, and in a ſtate of life, and ſhall be ſaved, if they ſo die. 2. The Holy Ghoſt, and Forgiveneſſe of ſin, being then given them; it is charitably preſumed that they have not totally loſt this, notwithſtanding the frailties and ſlips of their Child-hood; and ſo when they can ſay the Catechiſm, they are to be confirmed. 3. Being confirmed, they are to be admitted to the Lords Supper. 4. All that marry, and others, thrice a year muſt receive the Lords Supper (though unfit.) 5. The Miniſter muſt abſolve all the ſick, that ſay they repent: (if we underſtand you) for we ſuppoſe you allow not the Miniſter to be Judge. 6. This Abſolution muſt be abſolutely expreſſely (I abſolve thee from all thy ſins) without the Condition (if thou repent and believe.) 7. Whoſoever deſireth the Communion in his ſickneſs, muſt in charity be preſumed to be penitent, and fit to receive. 8. The Miniſter muſt not have power to forbear ſuch Baptizing, Abſolving, or delivering the Communion as aforeſaid (we now omit what's ſaid of the dead at Burial.) And if this be not the ready way to hinder thouſands, from the neceſſary knowledge of their unrenewed hearts, and lives, and from true repentance, and from valuing Chriſt as the Remedy, and from making a neceſſary preparation for death, and alſo the way to lay by abundance of faithful conſcionable Miniſters, that dare not take ſuch a deceiving dangerous Courſe; we muſt confeſs our ſelves much miſtaken in the nature of mans corruption, and miſery, and the uſe of Gods Ordinances for his recovery.

IT is not fit ſo much ſhould be left to the diſcretion of every Miniſter: And the deſire that all may be ſaid in the Church, being not pretended to be for the eaſe of tender Conſciences, but of tender Heads, may be helped by a Cap, better then a Rubr. Sect. 2. p. 2.

Reply. We marvel that you ſay nothing at all to our deſire, (that it be expreſſed in a Rubrick, that prayers and exhortations there uſed, be not for the benefit of the dead, but only for the inſtruction & comfort of the living.) You intend to have a very indiſcreet Miniſtry, if ſuch a needleſſe Circumſtance may not be left to their diſcretion. The contrivance of a Cap inſtead of a Rubr. ſheweth that you are all unacquainted with the ſubject, of which you ſpeak: and if you ſpeak for want of experience of the Caſe of Souls, as you now do about the Caſe of mens bodies, we could wiſh you ſome of our experience of one ſort (by more Converſe with all the Members of the Flock) though not of the other. But we would here put theſe three or four Queſtions to you.

1. Whether ſuch of our ſelves as cannot ſtand ſtill in the cold winter at the Grave, half ſo long as the Office of Burial requireth, without the certain hazard of our lives, (though while we are in motion, we can ſtay out longer) are bound to believe your Lordſhips, that a Cap will cure this better then a Rubr. though we have proved the contrary to our coſt? and know it as well as we know that cold is cold Do you think no place but that which a Cap or Clothes do cover, is capable of letting in the exceſſively refrigerating Air?

2. Whether a man that hath the moſt rational probability, if not a moral certainty, that it would be his death, or dangerous ſickneſs (though he wore 20. Caps) is bound to obey you in this Caſe.

3. Whether uſually the moſt ſtudious laborious Miniſters, be not the moſt invaletudinary and infirm? And 4ly, Whether the health of ſuch ſhould be made a jeſt of, by the more healthful; and be made ſo light of, as to be caſt away, rather then a Ceremony ſometime be left to their diſcretion? And whether it be a ſign of the right and genuine ſpirit of Religion, to ſubject to ſuch a Ceremony, both the life of godlineſs, and the lives of Miniſters, and the peoples ſouls? Much of this concerneth the people alſo: as well as the Miniſters.

We ſee not why theſe words may not be ſaid of any perſon, who we dare not ſay is damned; and it were a breach of Charity to ſay ſo, even of thoſe whoſe repentance we do not ſee: For whether they do not inwardly, and heartily repent, even at the laſt act, who knowes? And that God will not even then pardon them upon ſuch repentance, who dares ſay? It is better to be Charitable, and hope the beſt, then raſhly to condemn. Sect 3. p. 33.

Reply. We ſpoke of perſons, living and dying in notorious ſins; ſuppoſe they were whoredom, perjury, oppreſſion, yea Infidelity, or Atheiſm, &c. But ſuppoſe we cannot be infallibly certain, that the man is damned, becauſe it is poſſible that he may repent, though he never did expreſs it: will you therefore take him for a brother whoſe ſoul is taken to God in mercy? You are not ſure that an excommunicate perſon, or an Heathen, doth not truly repent after he is ſpeechleſs: But will you therefore ſay, that all ſuch die thus happily? This is a moſt deluſory Principle. The Church judgeth not of things undiſcovered: *Non eſſe & non apparere*, are all one as to our Judgment; we conclude not peremptorily, becauſe we pretend not here to infallibility. As we are not ſure that any man is truly penitent, that we give the Sacrament to; ſo we are not ſure that any man dieth impenitently. But yet we muſt uſe thoſe as penitent, that ſeem ſo to reaſon, judging by ordinary means, and ſo muſt we judge thoſe as impenitent, that have declared their ſin, and never declared their repentance. It ſeems by you, that you will form your Liturgy, ſo as to ſay, that every man is ſaved, that you are not ſure is damned, though he ſhew you no repentance; and ſo the Church ſhall ſay, that all things are, that are but poſſible, if they conceit that Charity requireth it. But if the living by this be kept from Converſion, and flattered into Hell, will they there call it Charity, that brought them thither? O lamentable Charity, that ſmoothers mens way to Hell, and keepeth them ignorant of their danger, till they are paſt remedy! millions are now ſuffering for ſuch a ſort of Charity. Lay this to the formentioned propoſitions, and the world will ſee that indeed we differ in greater things then Ceremonies, and Forms of Prayer.

Churching Women.

Sect. 1. p. 36. Exc. 1. *IT is fit that the woman performing eſpecial ſervice of Thanksgiving, ſhould have a ſpeciall place for it, where ſhe may be perſpicuous to the whole Congregation; and neer the Holy Table, in regard of the Offering ſhe is there to make: They need not fear Popery in this, ſince in the Church of* Rome *ſhe is to kneel at the Church door.*

Reply. Thoſe that are delivered from impenitency, from ſickneſs, &c. perform a ſpecial ſervice of thankſgiving, &c. yet need not ſtand in a ſpecial place: but if you will have all your Ceremonies, Why muſt all others be forced to imitate you? We mentioned not the Church of *Rome.*

Sect. 2. Exc. 2. [*The Pſalm* 121. *is more fit and pertinent, then thoſe others named, as* 113. 128. *and therefore not to be changed.*]

Reply.

Reply. We have popoſed to you what we think meeteſt in our laſt pages; if you like your own better, we pray you give us leave to think otherwiſe, and to uſe what we propounded.

If the woman be ſuch as is here mentioned, ſhe is to do her penance before ſhe be Churched.] Sect. 3. Exc. 3.

Reply. That is, if ſhe be accuſed, proſecuted, and judged by the Biſhop's Court to do penance firſt, which happeneth not to one of a multitude; and what ſhall the Miniſter do with all the reſt? All tends to take away the difference between the precious and the vile, between thoſe that fear God, and that fear him not.

[*Offerings are required as well under the Goſpel, as the Law: and amongſt other times moſt fit it is, that oblations ſhould be, when we come to give thanks for ſome ſpecial Bleſſing,* Pſal. 76. 10, 11. *Such is the deliverance in Child-bearing.*] Sect. 4. Exc. 4.

Reply. Oblations ſhould be free, and not forced: to ſome ſpecial uſe, and not to oſtentation.

[*This is needleſs ſince the Rubr. and Comm. require that no notorious perſon be admitted.*] Sect. 5. Exc. 5.

Reply. We gladly accept ſo fair an interpretation, as freeth the Book from ſelf-contradiction, and us from trouble; but we think it would do no hurt but good, to be more expreſs.

The Conceſſions.

WE *are willing that all the Epiſtles and Goſpels be uſed according to the laſt Tranſlation.* Sect. 1.

Reply. We ſtill beſeech you, that all the Pſalms, and other Scriptures in the Liturgy recited, may (for the ſame reaſon) be uſed according to the laſt Tranſlation.

That when any thing is read for an Epiſtle, which is not in the Epiſtles, the ſuperſcription be, [*for the Epiſtle.*] Sect. 2.

Repl. We beſeech you, ſpeak as the vulgar may underſtand you: [for the Epiſtle] ſignifieth not plain enough to ſuch, that is indeed none of the Epiſtles.

That the Pſalms be collated with the former Tranſlation, mentioned in Rubr. *and Printed according to it.* Sect. 3.

Reply. We underſtand not what Tranſlation, or *Rubr.* you mean.

That the words (this day) both in the Collects, and Prefaces, be uſed only upon the day it ſelf, and for the following dayes, it be ſaid (as about this time.) Sect. 4.

Reply. And yet there is no certainty, Which was the day it ſelf.

That a longer time be required for ſignification of the names of the Com. and the words of the Rubr. *be changed into theſe (at leaſt ſome time the day before.)* Sect. 5.

Reply. (Sometime the day before) may be, near or at night, which will

not allow any leisure at all, to take notice of the proofs of peoples scandals or to help them in preparation.

Sect. 6. *That the power of keeping scandalous Sinners from the Communion, may be expressed in the* Rubr. *according to the* 26. *and* 27. *Canons, so the Minister be obliged to give an account of the same immediately after to the Ordinary.*

Reply. We were about returning you our very great thanks, for granting us the benefit of the 26. Canon, as that which exceedeth all the rest of your Concessions; But we see you will not make us too much beholden to you: and poor Christians (that will not receive the Sacrament contrary to the example of Christ and his Apostles, and the custom of the Catholick primitive Church, and the Canons of general Councils) must be also used as the notorious impenitent sinners. But the Canon requireth us not to signifie the cause, but upon complaint, or being required by the ordinary

Sect. 7. *That the whole Preface be prefixed to the Commandments.*

Reply. And why not the word (Sabbath day) be put for the (seventh day) in the end. Must not such a falsification be amended?

Sect. 8. *That the second Exhortation be read some Sunday, or Holy-day, before the celebration of the Communion, at the discretion of the Minister.*

Sect. 9. *That the general Confession at the Communion be pronounced by one of the Ministers, the people saying after him, all kneeling humbly upon their knees.*

Sect. 10. *That the manner of consecrating the Elements, may be made more explicit, and express; and to that purpose, those words be put into the Rub.* [*then shall he put his hand upon the Bread, & break it*] *then shall he put his hand unto the Cup.*]

Sect. 11. *That if the Font be so placed as the Congregation cannot hear, it may be referred to the Ordinary, to place it more conveniently.*

Sect. 12. *That those words* [*yes they do perform them, &c.*] *may be altered thus:* [*because they promise them both, by their Sureties, &c.*

Sect. 13. *That the words of the last Rubr. before the Catechism, may be thus altered,* (*that children being baptized have all things necessary for their salvation, and dying before they commit any actual sins, be undoubted y saved, though they be not Confirmed.*]

Sect. 14. *That to the Rubr. after Confirmation, these words may be added* (*Or be ready, and desirous to be Confirmed.*]

Sect. 15. *That those words* (*with my body I thee worship*) *may be altered thus:* (*with my body I thee honour.*)

Sect. 16. *That those words* (*til death us depart*) *be thus altered* (*till death us do part.*)

Sect. 17. *That the words* (*sure and certain*) *may be left out.*

Reply. For all the rest we thank you, but have given our reasons against your sense expressed in *Sect.* 13. before, and for satisfactoriness of the last: And we must say, in the conclusion, That, if these be all the abatements and amendments you will admit, you sell your innocency, and the Church's peace for nothing.

FINIS.